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SESQUI-CENTENNIAL MEMORIAL OF THE OLD TRAPPE CHURCH.



THE OLD AND NEW AUGUSTUS CHURCH.

THE NEW CHURCH BUILT 1852; REMODELED 1878.

THE OLD CHURCH BUILT 1743.

FROM PHOTOGRAPH TAKEN OCTOBER 1883.

1743

1893

THE OLD  
Trappe Church,

— A —

MEMORIAL  
OF THE  
Sesqui-Centennial Services  
OF  
Augustus Evangelical Lutheran Church,  
Montgomery County, Pennsylvania.

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EDITED BY

REV. ERNEST T. KRETSCHMANN, Ph. D., Pastor.

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PUBLISHED BY THE CONGREGATION,  
PHILADELPHIA.

1893.

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## PREFACE.

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The thought of preparing this memorial volume of the Sesqui-Centennial of the Old Trappe Church was the outgrowth of the celebration itself. It has been prepared with a view to perpetuate the lessons which the services unfolded; to secure to the congregation the wholesome stimulus which a study of its historic past may be well calculated to yield; but with the hope also of redeeming what is worthy of a wider interest from being merely congregational.

Although the Old Trappe Church is objectively the property of a specific congregation, it is in no indefinite sense the heritage of the Lutheran Church; because that of which it is the monumental exponent cannot be confined to a merely local interest. It witnesses not merely to the founding of a separate congregation, but in a large sense to the planting of the Lutheran Church in America; it witnesses not only to the heroic labors of a certain pastor, but to the consecration and self-sacrifice of the Patriarch of the Lutheran Church in America. The Sesqui-Centennial of this venerable temple, therefore, while relating immediately to a circumscribed sphere, can be justly interpreted as memorial not simply of *a* Lutheran Church, but of *the* Lutheran Church.

In preparing this concise history I have met with two embarrassments—fecundity and barrenness. The superabundant material covering the earliest period is only rendered embarrassing for a well-proportioned history by the barrenness of records touching some later periods. Muhlenberg's beautifully conducted records should have served as an excellent model for all succeeding scribes, but it is to be deeply regretted that the pattern thus shown to them in the Mount was not in every instance rigidly adhered to.

The early history of the Old Trappe Church has been repeatedly sketched in secular and church periodicals, and notably in Dr. J. W. Richards' "Fruitful Retrospect," and in Dr. Mann's notes to the new edition of the *Hallische Nachrichten*, but aside from these outlines the history of the congregation has never been written.

Much valuable and new material has been extracted from old papers, deeds, minute-books, financial reports, etc., which have hitherto kept their interesting secrets. As the various other sources which have been tributary to both the history and brief biographies have been very generally indicated throughout the volume, no further reference to them need here be made, than to emphasize the great importance of the new edition of the Hallische Nachrichten (Halle Reports) as the chief source for the historical material, especially of the early period.

My thanks are due to the various speakers of the Sesqui-Centennial, who kindly submitted their manuscripts for this volume. Other assistance rendered by members of the congregation is also gratefully acknowledged.

I desire especially to express my warmest thanks to Mr. Julius F. Sachse for his cordial co-operation in the work of preparing the illustrations for this volume. I am indebted to him also for the many valuable suggestions of his rich experience as a historical investigator and an authority on the history, more particularly, of the colonial period.

The preparation of this volume, which is designed to be memorial especially of the services of the Sesqui-Centennial, was necessarily *post eventum*, but the somewhat tedious delay in its appearance is to be attributed to the protracted illness of the editor.

E. T. KRETSCHMANN.

*Trappe, Pa., Easter, 1894.*



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# History of the Old Trappe Church.

By the Editor.

THE Augustus Evangelical Lutheran Church is located in the village of Trappe,<sup>1</sup> Upper Providence<sup>2</sup> township, Montgomery County.<sup>3</sup> It is on the Reading turnpike,<sup>4</sup> about nine miles north of Norristown, and half way between Philadelphia and Reading. New Providence, (now divided into Upper and Lower Providence), a name appearing as early as 1734, was part of the tract of land reserved for a number of

(1) The first name of the village was Landau or Landaw, given to it by Samuel Seely, who divided it into town lots. But this name existed only on paper and was soon lost. About this time another name was applied to it which, with some modification, it has retained. In Dr. Muhlenberg's journal, under the date November 13th, 1780, he says, "Christian Schrack, who was buried yesterday, was a son of John Jacob Schrack, who came to this country in 1717. . . . They built a cabin and a cave in which they cooked. They kept a small shop in a small way, and a tavern with beer and such things. As once an English inhabitant, who had been drinking in the cave, fell asleep and came home late, and was in consequence scolded by his wife, he excused himself by saying he had been at the Trap. From that time the neighborhood is called Trapp, and is known as such in all America." In the oldest deeds and maps it appears Trap and Trapp, the latter spelling as late as 1852 in the church records. Governor Francis Shunk strenuously advocated the name Treppe, claiming that its true origin was to be derived from an incident that occurred at Schrack's tavern. As an intoxicated German fell headlong down the high steps leading to this tavern, he anathematized "die Treppe," and so, he maintained the name of the place ought to be spelled. (See also the Fruitful Retrospect, p. 12, and Hall. Nach. I 292, note 35.) But the history of its orthography renders Shunk's theory fatally defective, and supports the view of Muhlenberg, who was in a position to know and who speaks without doubt. So intense was the feeling aroused as to its proper spelling that a public meeting was held in the school-house in February, 1835, when, after spirited discussion, it was decided that the name should be Trapp, and so, with the subsequent addition of the final e, it has remained.

(2) The origin of the name Providence is not certainly known, but tradition says it was settled by some of the followers of Roger Williams of Rhode Island. In 1636, Roger Williams had named his settlement Providence, now the capital of Rhode Island. Hence his followers coming here called this region "New Providence" (See Dr. Mann's Life and Times of H. M. Muhlenberg, p. 202, note.) Another more plausible theory is that it received its name from one of the West Indies Islands, viz., New Providence. This is supported by the fact that Craig, an early settler, came from that place, while the Lanes and Richardsons, two of the foremost families of the township, came from the neighboring Island of Jamaica. (Hist. Mont. Co., p. 1044).

(3) Originally formed a portion of Philadelphia County, from which it was separated by an act of Assembly, passed September 10, 1784. It was named in honor of General Richard Montgomery, who fell mortally wounded at the battle of Quebec, December 31, 1775.

(4) Originally known as the Manatawny (or Mahanatawny) road, of Indian origin, after the creek at Pottstown, signifying "the place where we drank." (New Hist. Atlas of Mont. Co., p. 23, col. 1.)

years by William Penn<sup>5</sup> for his own use. He gave it the name of Gilbert's Manor, in honor of his mother, who belonged to the family of Gilberts, but it was gradually superseded by that of New Providence, though occasionally found as late as 1817. The earliest settlers were Englishmen, the first, of whom we have record, was Edward Lane, who, in 1684, came from Jamaica and bought 2,500 acres of this tract. They were soon followed by the Germans, who, after the settlement of Germantown, in 1683, and during the period of increased immigration from Germany, 1702-27,<sup>6</sup> began gradually moving into this county. One of the earliest German settlers was John Jacob Schrack, who came from Germany in 1717, and bought 250 acres of land in the lower end of the present village of Trappe.

So rapid had been their increase in 1734 that, in a list of 762 taxables and land-holders in the present county, considerably over one-half were Germans, and about one-fifth probably Welsh. Of the various nationalities of these early settlers the German element struck the deepest root, and the result was a steady increase in their number as land-holders.

#### EARLIEST TRACES OF ORGANIZATION.

One of the first necessities of these settlers was, naturally, a burying-ground.

Just when the oldest part of the cemetery was first used for burial purposes will probably never be known. The oldest inscribed tombstone bears the date September 9, 1736. Other inscriptions have been entirely effaced; some stones have sunk into the ground, and many graves were doubtless without any, indicating that there were burials years before this, probably as early as 1730. The Church record of burials does not begin until 1745, and gives us no information. The earliest entry in the records is a baptism dated March 8, 1730, in the hand-writing of John Caspar Stoeber, Jr., a *fac simile* of which is here shown.

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(5) On March 4, 1681, William Penn received his grant of the province of Pennsylvania. On June 3, 1684, all the right of Maughaugsin (chief of one of the Lene Lenape tribes, then inhabiting this region,) to the land along the Perkiomen creek, including Providence township, was duly sold and conveyed to William Penn, with the promise on the part of the Indians never to molest any Christians that might settle thereon. (New Atlas Mont. Co., p. 6. col. 1.)

(6) Prof. J. D. Rupp, Hist. of Mont. Co., p. 134. Life of Dr. Wm. Smith, vol. I, p. 29.



Geboren	Kirchenscheine des Kirchenscheins = Taufbuch der Gemeinde in der Township of Providence.	Getauft
1729 13 <sup>te</sup> August	Johann Georg Meyer, geboren am 13 <sup>ten</sup> August 1729, in der Township of Providence.	1730 8 <sup>te</sup> März
1731 14 <sup>ten</sup> Juni	Johann Georg Meyer, geboren am 14 <sup>ten</sup> Juni 1731, in der Township of Providence.	1732 1 <sup>ten</sup> Juli
1733 1 <sup>ten</sup> März	Johann Georg Meyer, geboren am 1 <sup>ten</sup> März 1733, in der Township of Providence.	1734 1 <sup>ten</sup> März
1735 1 <sup>ten</sup> März	Johann Georg Meyer, geboren am 1 <sup>ten</sup> März 1735, in der Township of Providence.	1736 1 <sup>ten</sup> März

Though not yet ordained, he performed ministerial acts, began the Church Records, as itinerant preacher held occasional services here and many other places, and possibly formed a rudimentary organization.<sup>7</sup>

#### THE EARLIEST ACCOUNT OF A PASTOR

The first pastor of whom we have some definite knowledge, was John Christian Schultze. He was born June 11, 1701, in the margravate of Anspach, in Scheinbach, Germany, and was probably educated at Strassburg. Immediately upon his arrival from Germany, on September 25, 1732, though 'it is doubtful if he was ever ordained, he convinced the people at least of his competency as a pastor, and began his work at Philadelphia, Trappe and New Hanover. He left no record of any pastoral acts and remained only a few months, as in the Spring of 1733 he was sent by the three congregations, in company with Daniel Weisiger and John Daniel Shoener, as delegates, to make collections in England, Holland and Germany for building churches, and to secure additional pastors, but Schultze never returned. He brought the congregation into some crude form of organization, and his work, though brief and meager, was deeply appreciated, for in the letter dated May 1, 1733, signed by Patrick Gordon, Governor of the Province, which they placed in the hands of their delegates to Europe, two of the signers of which, John Crossman and Jacob Schrack, were officers of the Trappe congregation, appears this testimony: "He has earnestly endeavored, according to his ability, by the preaching of the Word and the administration of the Holy Sacraments, to bring us out of the darkness and ignorance into which we had fallen, and by organizing three congregations, to renew and confirm our union in our most holy faith."<sup>8</sup> It is sad, indeed, to learn that he abused the confidence they reposed in him, and that he applied to his own uses the money he collected in Germany, continuing his disgraceful and dishonest conduct until he was arrested in March, 1736, at Augsburg, deprived of his credentials and license to collect money, and some time after, at Nürnberg, was compelled to surrender the money still in his possession, amounting to 520 guildens.<sup>9</sup> Of his subsequent career nothing is known.

Before his departure for Germany he had ordained to the ministry, early in 1733, in the barn then used for services, John Caspar Stoeve, Jr.,<sup>10</sup> who became Schultze's successor as pastor, but remained only until

(7) Dr. Mann's Life and Times of H. M. M., p. 112.

(8) Halle Reports, p. 79. (9) Hall. Nach. I, pp. 61, 65, 66. Hall. Nach. II, 197.

(10) John Caspar Stoeve was born in Frankenberg in Hesse, Germany, on December 21, 1707. He sailed in the "Good Will" in 1728, and landed at Philadelphia on September 19th; lived in the neighborhood of Trappe for a year, settled in May, 1730, in Lancaster county, near New Holland; was ordained in 1733, and succeeded Schultze until September of the same year. He began the



the following Spring, when he removed to Lancaster county. He still occasionally visited Trappe, as his entries of baptisms and marriages continue to March 9, 1735.

For nine years after Stoever left, the congregation was without any pastoral attention, save that occasionally the Swedish pastors Gabriel Falk and John Dylander, from Wicaco, later Gloria Dei Church, Philadelphia, preached and administered the sacraments. No wonder, then, that after many years of the most irregular and sporadic ministration, and long periods of no pastoral care at all, the heart of the people should be depressed, and that spiritual destitution should set in. "The condition of the Lutheran Church, in a word, was altogether such as might be expected to result from thirty years of confusion, disorder and neglect."<sup>11</sup>

Earnestly, tearfully, repeatedly their Macedonian cry went out to the fathers of Europe, "Come over and help us." But difficulties were in the way; they were unwilling to pledge themselves to support a pastor until they knew what kind of a man was to be sent, and knew he was worthy of their confidence. Every obstacle, however, was at length removed, and after ten years of earnest entreaties, the answer came.<sup>12</sup>

A united and urgent call from the three congregations of Philadelphia, Trappe and New Hanover, was sent to Dr. Fred. Michael Ziegenhagen of London, who, on May 24th, placed the formal official call to the dispersed Lutherans in Pennsylvania in the hands of the man who, under the guidance of the Holy Spirit, was to bring order out of chaos,

**HENRY MELCHIOR MUHLENBERG THE FIRST PASTOR REGULARLY ORDAINED AND CALLED.**

He reached Philadelphia November 25, 1742. The land he found so rich in its productions that, as he said, "It was a land flowing with milk and honey." In the country, houses were scattered miles apart along roads constantly penetrating dense forests, the home of wild beasts and betimes hostile Indians. The people were suffering many hardships: many were in destitute circumstances upon coming to this country,<sup>13</sup> and though means of subsistence were not lacking, money was very

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Church Records at Trappe, Mode Creek, York, New Holland, Lancaster, Nordkill, Tulpehocken, Philadelphia and other places; was received into the Ministerium in October, 1763, at Philadelphia; lived near New Holland many years, serving the people there and elsewhere, until he removed to Lebanon county, where, on Ascension day, May 13, 1779, at a confirmation service, he suddenly sank down and died.

(11) Early Hist. of the Luth. Church, by Dr. C. W. Schaeffer, chap. 5.

(12) Hall. Nach. I, 93; II, 197.

(13) So poor were they that many could not pay the passage money, and were bound out to labor by the ship's captain for a period of 3 to 6 years, until it could be earned. Children from 10 to 15 years had to serve until they were 21. Parents were obliged to traffic and sell their children like cattle, so that they, if the children assumed their debt as was often done, might go free. It not infrequently happened that as they oftentimes did not know whither their children were taken, they never saw them again. (See Hall. Nach. I, p. 281, and second page of Dr. Spaeth's address, in this volume.)

scarce; people had to haul their products to the city, and then obtained very little for them. The densest ignorance prevailed, and the prospect of approaching darkness and idolatry was most distressing.<sup>14</sup> "So sad, so degraded is the condition of our poor Lutheran people," says Muhlenberg, "that you could hardly bewail it enough with tears of blood. The children are growing up without baptism, without instruction, without training, and so they sink into heathenism itself. Such was the state of affairs when I first came to Philadelphia."<sup>15</sup> They were as sheep not having a shepherd, and wolves stole in and tore the sheep. Unprincipled "vagabonds," who assumed the pastoral office, imposed themselves upon the people. Karl Rudolf at Monacacy, who claimed to be Prince of Württemberg, but who had more to do with the prince of darkness than of Württemberg,<sup>16</sup> Engelland at Lancaster and York, Schmidt, the quack doctor, at New Hanover, the despicable Andæ at Goshenhoppen and Germantown, the suicide Rapp at New York and elsewhere, the ubiquitous Kraft and many others before and after Muhlenberg's arrival, carrying their machinations everywhere, distracting and laying waste many fields, made confusion worse confounded. The Church was not only without form but deformed, not only unorganized but disorganized. Wave after wave beat against the little ship of church, which, without rudder, sails, and sailors, was driven about and tossed, threatened with complete destruction.<sup>17</sup> Verily the Church was, as he said, "non plantata sed plantanda," not planted, but to be planted. It was a Herculean task that was set before him, but undismayed, with heroic energy, and reliance upon the grace of God, he grappled with the task. Muhlenberg entered upon his duties as pastor of the congregation on December 12, 1742, by holding a service on the barn floor. The people wept for very joy, and received him at once into their confidence and affection. They listened with rapt attention as he preached, and manifested the greatest interest and relish for his instruction in the Divine Word, bringing joy to his heart and lightening the burden of his care and labors. His entry in the Church Record upon assuming charge of the congregation, reproduced on page 7, reads: "On the 12th of December, 1742, I, Henry Melchior Muhlenberg, entered upon my office here as called and ordained pastor, and preached my introductory sermon on *Math. XI*, the gospel for the III Advent Sunday." On Christmas day his acceptance of the call was signed by the officers of the congregations.

Upon his arrival he found about fifty families, one hundred communicants, belonging to the congregation. "In this township," he says, in a

(14) Life of Dr. William Smith, vol. I, p. 29. (15) Halle Reports, p. 26. cf. Hall. Nach. II, p. 195.

(16) Dr. Mann's Vergang. Tage. p. 11. (17) Hall. Nach. II, p. 197.

Am 12 ten December 1742 bin ich in unsern Mühlen-  
 Mühlenberg als Leinwand- und Wollweber ge-  
 ligen für die Anstalten und für die Anstalten  
 Handelt über das Evangelium Matth. XI alle von  
 III Advents-Verkünden vor der feigen Gärten geschehen.

FAC SIMILE OF AUTOGRAPH ENTRY BY REV. H. M. MUHLENBERG UPON ASSUMING THE PASTORATE, DEC. 12, 1742.



letter,<sup>18</sup> "there is already an English church."<sup>19</sup> The Mennonites also have a meeting-house,<sup>20</sup> and, as there has never been a Lutheran church here, we are about building the first one."<sup>21</sup> The building of a church was a necessity. The capacity of the barn was entirely inadequate, and as the members were increasing, many were obliged to stand outside, in rain and storm as well as in sunshine. After the celebration of Epiphany, Wednesday, January 5, 1743, his fourth service, the congregation resolved to build a church and school house. The plan of the church was submitted and a copy of it sent to Germany for the information of the fathers. They determined to build a church of stone (wood being too perishable,) fifty-four "shoes"<sup>22</sup> long by thirty-nine "shoes" wide, the estimated cost of which was about two hundred pounds sterling, one hundred pounds having been already subscribed. Where the remainder was to come from was an anxious question. Still, with faith in God, they were willing to contract a debt for the remaining sum, hoping that God would put it into the hearts of benefactors to come to their assistance. Their hope was not in vain. They soon received the very generous gift of £115 7s. from European collections through Dr. Ziegenhagen, which, after having themselves raised £138 15s. 8d., considerably more than had been first subscribed, reduced their debt to £39 12s. 7½d. This was in time gradually liquidated. Those who were unable to subscribe money pledged their labor. They were all of one mind, and during the winter entered heartily upon the work of preparing materials for building in the spring, men hauling the stones and children splitting and shaving the oak shingles. Under date of Jan. 25, 1743, Muhlenberg writes: "The deacons had engaged a master mason with whom they wanted to make a contract for the building of the church; we could not, however, come to any agreement. Our poor members of the congregation do what they can, and have already, for a beginning, hauled several hundred cart-loads (Fuder) of stone." To see them work so earnestly was, as Muhlenberg said, a real joy to him. The present site was selected, and on March 10, 1743, the congregation bought two adjoining tracts of land for church and burial purposes. By the fifth of January the log school-house, not frame,<sup>23</sup> was fin-

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(18) Hall. Nach. I, p. 18.

(19) St. James' Epis. Church at Perkiomen now Evansburg, 1709; stone church built 1721.

(20) In Skippack township.

(21) The first German Lutheran church in the United States was built at New Hanover (The Swamp), prior to 1719. Another log church was built there in 1721. A third, begun in 1741, and completed in 1747, was superseded in 1768 by the present fine stone church.

(22) "54 schuh lang bei 39 schuh breit," from a letter by Brunnholtz. The German "schuh," "ein längenmass," is the old term for 12 in. or a foot, long measure, and is still in vogue in Pennsylvania, and some parts of Germany.

(23) Halle Reports, p. 12.

ished, and in April the masons commenced work on the church. On the second day of May the corner-stone was laid with solemn service in the presence of an immense gathering. The seats which had been rudely constructed of the lumber brought there for the church, accommodated only a part of the vast number present. After singing Paul Gerhardt's hymn, "Commit thy ways and all that grieves thy heart to God," Muhlenberg preached a sermon in German, based on the text *Zech. 14: 7*, "But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." He then delivered an address in English, as the English speaking portion of the community was present in large numbers. At this service the church received the name of Augustus, not in honor of any imaginary St. Augustus, but in honor of Hermann Augustus Francke, the founder of the Halle Institutions, whose son Gotthelf Augustus Francke, was especially influential in securing Muhlenberg's acceptance of the call.

So rapidly had the work advanced<sup>24</sup> that on August 31st the roof was finished, and on September 12th the congregation left the barn and worshiped for the first time within the bare walls of the new church. From the very beginning Muhlenberg gave one-third of his time to Trappe, spending a week at a time in each of his three charges, holding services on Sunday, and "compelled by stern necessity to do the work of a school-master during the week."

A special service was held on Whit-Monday when the Lord's Supper was administered, six adults and two youths confirmed and two children baptized. For two years he preached at Trappe, New Hanover, Philadelphia, and other places,<sup>25</sup> traveling back and forth, often exposed to danger,<sup>26</sup> working single-handed and alone, but, though he performed gigantic tasks, it was overwhelming. He entreated the fathers to send him co-laborers, and at last he received assurance of help. Peter Brunnholtz arrived at Philadelphia January 26, 1745, and divided the work with

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(24) A well authenticated tradition informs us that during the harvest season, when the crops had to be gathered, the women wheeled the mortar and tended the masons, so that the work should not be retarded.

(25) The subordinate congregations (Filial) connected with Trappe. "Because many of the weak and aged members cannot travel so far," Muhlenberg writes, "and the little children cannot be brought over such distances to be baptized in church, I therefore have an occasional service during the week somewhere along the Schippach (Towamencin) and also on the other side of the Schuykill (Pikestown), for it is often a very troublesome thing for the people to have to ford the river. (Halle Reports, Dr. Schaeffer, p. 170.)

(26) "In this country there are several streams which sometimes rise suddenly very high, and then again abate. There are no bridges over them, so that they have to be crossed on horseback or in a canoe. In traveling from Philadelphia to the churches in the country I am obliged to cross three streams (the Wissahickon, Perkiomen and Schippach,) and in winter this is often dangerous." (Halle Reports, p. 22.)

Muhlenberg, alternating from one charge to the other, making bi-weekly changes.

Brunnholtz first preached at Trappe, February 7, 1745. The Church Record contains the following entry: "On the Sunday after Epiphany, 1745, I, Peter Brunnholtz, being regularly ordained and called by the Rev. Court Chaplain Ziegenhagen, in London, and duly commissioned as second pastor of the Evangelical Lutheran congregations in Philadelphia, Germantown,<sup>27</sup> New Providence and New Hanover, and colleague of the very Rev. H. M. Muhlenberg, preached my introductory sermon in this Providence congregation, upon the Gospel lesson for the day," (*Math.* 8: 1-13. The centurion at Capernaum).<sup>28</sup> This arrangement, however, only continued five months, for in June, 1745, the charge was divided, owing to Brunnholtz's delicate constitution, he serving the congregations at Philadelphia and Germantown, and Muhlenberg those in the country.

On April 22d, of this year, Muhlenberg was married to Anna Maria Weiser,<sup>29</sup> daughter of the celebrated Indian agent and interpreter, Colonel Conrad Weiser,<sup>30</sup> at Tulpehocken, by Rev. Tobias Wagner, Brunnholtz and Schaum being present as witnesses, and in June moved from Philadelphia to Trappe and commenced the building of a house.

#### MUHLENBERG'S HOUSE.

The lot adjoining the church property, containing thirty-three acres, on which he built his house with the assistance of his father-in-law

(27) Muhlenberg preached here soon after his arrival as opportunity offered during the week. It was at once regularly added to the charge.

(28) The title page of the oldest church record, begun in 1730 by Stoever, was written by Brunnholtz. He also made the first entry in Muhlenberg's minute book, giving an account of the money contributed and expended in building the church.

(29) Born June 24, 1727, and died August 23, 1802, surviving her husband fifteen years. In the account of his marriage, sent to Halle, Muhlenberg states that he had always intended to remain unmarried. But after being accosted in the city by some officious match-makers with, "Sir, you must stay in this country and be with us, I know a good espouse for you. Here or there is an opportunity for you, etc.," and hearing some rude settler in the country say bluntly: "The pastor must become my son," and realizing too that he was being hampered in his labors, "as the devil went to work in an infamous way to befoul him and his work," he at length prayed the Lord to give him a pious wife, deeming sincere piety the chief requisite. The Lord regarded his prayers and granted him a young woman who was "pure in heart, pious, unpretentious, meek and active." (Halle Reports, p. 177.)

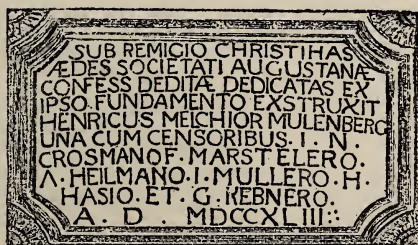
(30) John Conrad Weiser, Jr., born November 2, 1696, at Afstett, in the dukedom of Wurtemberg, Germany; came as a child with his father to this country, lived for months at a time with the Indians and learned their language, customs and character. Settled at Tulpehocken in 1729, became interpreter and government agent in treaties with the Indians; sent from Pennsylvania and Virginia on long and dangerous missions to the various Indian tribes, reaching as far as Canada, and attaining great celebrity. Full accounts of his mission and work are contained in the "Records and Archives," published by the State of Pennsylvania. In 1754 he was appointed a trustee of the Society for Propagating Christian Knowledge among the Germans of Pennsylvania; became colonel of the provincial militia, October 17, 1755; accompanied Count Zinzendorf and various missionaries into the wilderness, and was instrumental in starting the Herrnhuter mission among the Indians. He died at Heidelberg, July 13, 1760.



during the Summer of 1745, he had purchased some years before, indicating that he had intended making Trappe his headquarters from the very beginning. As he said, it was a heavy undertaking, as he was in debt for the land, and the congregation unable to build a parsonage, owing to the debt already upon the church. The cost of the house, for which he contracted a debt, was two hundred pounds current money. The house is still standing, a short distance northeast of the church, though it was remodeled in 1851. In this house eight of his eleven children first saw the light of day.

#### CONSECRATION OF THE CHURCH.

It had been decided at the first service held in the church not to consecrate it until it was fully completed in all its parts, and this having now been accomplished after a lapse of two years, the delay occasioned by the difficulty of securing the necessary funds for the work, Muhlenberg, on October 6, 1745, the Sunday after Michaelis, consecrated the new church with solemn ceremony, assisted by Peter Brunnholtz, Tobias Wagner and Lawrence T. Nyberg (Newberg), the catechists John Helfrich Schaum and John Nic. Kurtz being also present. On this occasion the dedicatory stone was placed in the wall of the church, bearing the following Latin inscription :



“Under the auspices of Christ, Henry Melchior Muhlenberg, together with his Council, I. N. Crosman, F. Marsteler, A. Heilman, I. Mueller, H. Haas and G. Kebner, erected from the very foundation this temple dedicated by the Society holding the Augsburg Confession. A. D. 1743.”

An interesting feature of this service was the baptism of three negroes, slaves of Mr. Pawling, a church warden of St. James' Episcopal Church, Perkiomen, now Evansburg, who stated that “Dutch baptism was good enough for blacks.” After public examination in the fundamental doctrines of the Church, having been duly instructed and prepared for the

rite by Muhlenberg, they were baptized and named John, Jacob and Thomas. Brunnholtz, Wagner and Newberg acted as sponsors.<sup>31</sup>

#### PASTORAL LABORS AND TRIALS.

During these years Muhlenberg exercised a general supervision over all the congregations in the province, endeavoring to preach to each of his country congregations at least once in six weeks. In the Summer season he preached regularly at New Hanover, and at Trappe every two weeks, in German in the morning and English in the afternoon, as "there were rather more English than German inhabitants," and held service as circumstances permitted at the various outposts (Filial Gemeinden), beyond the Schippach (Towamencin), across the Schuylkill (Zion's), in the Oley mountains (a few miles from New Hanover), at Saccum, Upper Milford, the Forks (Easton), and other places as they were added from time to time. He was assisted at these various points by John Nic. Kurtz, John H. Schaum, L. H. Schrenk and others, especially during the periods of more extended absence in New York and at Raritan and Cohansey in New Jersey.

Muhlenberg experienced many hardships in attending to the pastoral duties of this immense parochial district. "During the winter months," he says, "one must be glad, if the general duties in the churches and at the outposts can be attended to. Frequently the roads, the rivers, the storms, the cold, the snow, the weather, are such that one would not like to drive his dog out of the house. Yet the pastor must go his round. God in His mercy often saved me in most imminent danger, and preserved my poor bones when horse and rider fell."<sup>32</sup>

Not the least of the trials he had to endure was his contact with the godlessness prevailing in so many places, as he was frequently called to duty at many promiscuous gatherings, when men did not hesitate to indulge in the most shocking oaths, blasphemies and scoffings at ministers and religion in general.

At the marriage of a daughter of one of his members to a Reformed neighbor, people gathered in large numbers, with and without invitation,

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(31) The fact of the baptism of these slaves reveals the sympathy which Muhlenberg, on many occasions showed for the colored race, (*Life and Times of H. M. M.*, p. 289,) and Mr. Pawling's remark may be regarded as an illustration of the well-known prejudice in certain Episcopalian circles against the reception of negroes into the Church. (See *Hist. Collections relating to the Amer. Colon. Churches*, vol. 2, p. 184.) There were negro members of the Church continuously for many years after Muhlenberg's time. The two last, still well remembered by old members of the Church, were "der schwartze Sambo," who, according to the records, acted as sexton for a time, and Hans Haddens, who, for a number of years, sang bass *profundissimo*, as a member of the choir, but subsequently turned out to be a consummate scoundrel.

(32) Dr. Mann's *Life and Times of H. M. M.*, p. 202.



and forthwith, as was frequently the case, a scene of ribaldry, dancing, drinking and profanity ensued. Muhlenberg, who officiated, and Brunnholtz, who was also present, together with some members of the Church, were placed in a room by themselves. There they improved the occasion with profitable intercourse, and spiritual hymns, whilst in the adjoining room they danced around the altar of Baal. Muhlenberg and Brunnholtz were sickened at their levity and godlessness, and after admonishing them several times in vain, went home. Muhlenberg afterwards said he would rather be confined in a reeking dungeon than be in such company.

#### SYNODICAL MEETINGS AT TRAPPE.

On June 17th and 18th, 1750, the third meeting of the Synod was held at Trappe with sixty-five<sup>33</sup> delegates in attendance. From Muhlenberg's house they moved in procession to the church. Brunnholtz made the preparatory exhortation, and Handschuh preached the sermon, but being in great weakness at the time, his voice was so faint that many afterward complained to Muhlenberg they could not understand him.

After the Communion was celebrated Muhlenberg briefly addressed the general audience in German on the "Footprints of God during the past eight years," and then delivered a Latin address to the clerical brethren. The number of people gathered together on this occasion was so great that the window sash were removed and temporary screens of green branches placed around the Church, so that many who could not get into the building might still enjoy the service with comfort.

Ten years later, October 19th and 20th, the eighth synodical session

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(33) I. Pastors—Muhlenberg, Brunnholtz, Handschuh, Kurtz and Schaum.

II. Catechists—Weygand and Schrenk.

III. Conrad Weiser and Mr. Rauss as friends.

IV. Church councilmen and vorsteher—Philadelphia, 7 delegates, 3 visitors, total 10; (Muhlenberg gives 8), Germantown 5 (Muhlenberg 6), Brunnholtz, pastor; Lancaster 1 (came without credentials of his own accord, the congregation, in which there was dissension at the time, refusing to send a delegate), Handschuh, pastor; York 2, Schaum, pastor; Tulpehocken 3 (Muhlenberg 4), Kurtz, pastor; Raritan, N. J., 5 (Muhlenberg 6), (three of whom came to protest against Weygand's ordination), served by Weygand, ordained the following December; Saccum (Saucon) 1, Upper Milford 1, Forks (Easton) 2, served by Schrenk, ordained at Trappe, November 5, 1762; Perkasié 2, (Muhlenberg omits), without a pastor, but by the action of Synod, united with Goshenhoppen and Indianfield to form a charge; Goshenhoppen 4, served the following year by Rauss, ordained November 5, 1762; Cohansey, N. J., 2, without a pastor, thereafter to be served temporarily by the schoolmaster, who was examined during the afternoon and furnished with credentials; Providence (Trappe) 12, New Hanover 4 (Muhlenberg 6), Muhlenberg, pastor; Macungie 2, without a pastor, to be served by Schrenk as circumstances permitted, total 65. See minutes of Synod, by Handschuh, Hall, Nach. I, p. 471. Muhlenberg's account, Hall, Nach. I, p. 507, gives a total of 69, in which number delegates of Tohicon (2) and the Swedish English Congregation (1) (Molatten, Berks Co.) are included, cf. Hall, Nach. I, p. 221. The difference of the two reports may be accounted for by the fact that Muhlenberg's is dated the 17th, whilst Handschuh records the attendance on the 18th. The Swedish Provost, Israel Acrelius, who arrived at Philadelphia from Sweden, November 6, 1749, promised to attend the session, but could not come.

convened once more at Trappe. The Rev. Provost C. M. Wrangel, D.D., was present at this session and preached in the afternoon of the second day from *Acts* 24: 24-5, taking as his theme "The unhappy exertions made by wilful sinners to weaken in their souls the gracious operation of the Holy Spirit." It was at this meeting that Muhlenberg received the honorary title of Senior<sup>34</sup> of the Ministerium. From its organization to his death he attended twenty-three meetings of the Synod, over which for a number of years he had presided.

#### PERFECTED ORGANIZATION.

One of the Patriarch's gifts was his organizing faculty. Though he found Vorsteher and Elders<sup>35</sup> in the congregation, when he came, yet the organization which was thereby indicated was most crude and rudimentary. This division of officers he retained, and with a master hand soon guided the congregation into a well-developed organization. But it was not until 1750 that he prepared a constitution for the more perfect government of the congregation, which on July 8th was adopted and signed by twelve elders who had been elected on May 24th, under certain conditions for life, and four vorsteher who were elected for one year. This is the earliest written document having at all the nature of a congregational constitution which has come down to us from the Halle men.<sup>36</sup> If there was nothing else this alone would be sufficient to confute the groundless charges brought against Muhlenberg by Lucas Rauss. It requires that the elders and vorsteher conform their lives to the Evangelical doctrine, upon the foundation of the Apostles and Prophets and according to the symbolical books, see that the same be perpetuated in church and school to their descendants, and guard the pulpit against strange preachers outside of their communion.<sup>37</sup> It provided also that the accounts of the congregation be submitted and examined the day after New Year, when inquiry was also to be made as to the payment of the pastor's salary. The

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(34) This title, which unfortunately has been suffered to fall into disuse, though never formally abrogated, was last borne by Rev. William Bates of Lancaster, who died August 17, 1867.

(35) This provision of Elders and Vorsteher was derived from the Swedish Lutheran Church on the Delaware, the Swedish Lutheran Church in New York and New Jersey, and ultimately from the German Lutheran Church in London, and the Dutch Lutheran Church in Amsterdam, the latter being the most important and influential source. See Dr. Schmucker's *Organizat. of congregat.*, pp. 5, 12.

(36) Dr. Schmucker's *Organizat. of the cong.*, p. 28.

(37) This was especially meant to keep out the miserable "vagabonds," and does not necessarily indicate a rigid exclusivism. Whilst Muhlenberg was decidedly opposed to indiscriminately permitting any one to enter his pulpit, he did, however, on distinct occasions, grant such privilege, so that it might appear that he used "more freedom in practical interdenominational relations than appears compatible with his strict Lutheran convictions." (See Dr. Mann's *Life and Times of H. M. M.*, p. 392.)

minister himself had two votes, and no meeting could be held without him, much less any resolution enforced without his signature.<sup>38</sup>

### CHURCH SERVICE.

A uniform liturgy Muhlenberg regarded as in the highest degree necessary, fully appreciating the importance of a proper responsive participation on the part of the congregation. At first his method of conducting service was very simple. "The sermon itself," he says, "occupies an hour or three-quarters of an hour. Afterward I catechise the whole congregation upon the subject of the sermon."<sup>39</sup> Appropriate hymns were selected and sung from the Marburg hymn-book, and selections occasionally made from the revised edition of the Halle hymn-book.<sup>40</sup> The prayers and other forms used he had collated from various sources, and for the English services, which he continued to hold regularly, he doubtlessly used parts of the Episcopal Book of Common Prayer with which he had been long familiar.<sup>41</sup> But this proved unsatisfactory and insufficient, and with the co-operation of Brunnholtz and Handschuh, at a conference at Trappe, April 28, 1748, he prepared a uniform and well-digested liturgy<sup>42</sup> on the basis of the liturgy of the Savoy congregation in London, which was adopted by synod in August of the same year, and introduced into the congregations without serious opposition.<sup>43</sup>

(38) For a complete translation of this constitution, see Dr. Schmucker's *Organizat. of Cong.*, p. 28. (39) Halle Reports, p. 170.

(40) The revised edition was published by J. A. Freylinghausen in 1741, with an introduction by Gotth. Aug. Francke. The first official Lutheran hymn-book, published in America, containing 706 hymns, chiefly selected by Muhlenberg, and 19 prayers "on all the days of the week and other circumstances," by Helmuth, appeared in 1786, with an introduction from Muhlenberg's pen, published at Germantown by Leibert & Billmeyer. In the same year the official liturgy (*Kirchenagende*) was published, printed by Steiner in Philadelphia.

(41) Dr. Mann's *Life and Times of H. M. M.*, p. 268. Stoever's *Memoirs of Muhlenberg*, p. 47.

(42) The following is a brief outline : Chap. 1. I. Hymn, "Now, the Holy Ghost we pray." The entire hymn, or several verses, or a verse of the hymn "Come, Holy Ghost Lord God." II. Confession of sins—The Kyrie. III. Hymn, "All glory be to God on high." IV. Pastor: The Lord be with you. Cong.: And with thy spirit—Collect for the day from the Marburg hymn-book—Epistle lesson. V. Hymn from the Marburg hymn-book. VI. Gospel lesson—The minister shall then offer in prayer the hymn of faith, "In one God we all believe." The Gospel lesson and prayer may be omitted if children are to be baptized. VII. Hymn, "Dearest Jesus we are here," or "Lord Jesus Christ be present now," entire or in part. VIII. Sermon, not to be more than three-quarters of an hour or an hour in length. The general prayer. Nothing else shall here be used except the litany as a change. Special petitions for the sick, etc., may then be added. Lord's Prayer. Benediction, after which one verse of a hymn shall be sung. Chap. 2. Order for baptism. Chap. 3. Order for proclamation and marriage. Chap. 4. Order for preparatory service and Lord's Supper. Chap. 5. Order for burials. (See *Hall. Nach.* I, p. 211). This liturgy was never printed, so that each pastor of the ministerium was obliged to make his own copy. Two of these, one by Jacob Van Buskirk, 1763, and the other by Peter Muhlenberg, 1769, were rescued and preserved by Dr. J. W. Richards, a grandson of Muhlenberg. It formed the basis of the liturgy (*Kirchenagende*) published by order of the synod in 1786.

(43) The elders at synod reported the general satisfaction with which the new order was received, with the slight objection that it was rather too long, especially for the cold winter months. (They did not have then the luxury of a stove in the church). In view of this objection synod abbreviated the services somewhat. The real opposition came from disaffected ministers like Stoever and Wagner.



The want of catechisms was also felt. "It would seem," he said, "as if a catechism was as necessary for us as is our daily bread, for the children ought to be well grounded in catechetical doctrines, and to do so the adoption and uniform use of the most suitable terms for expressing such doctrines is important. If one pastor and teacher adopts his own plan, and another uses the Wittenberg catechism, a third that of Giessen, a fourth the Holstein catechism, confusion would be sure to follow."<sup>44</sup>

He found, in fact, over fifty varieties of catechisms and hymn-books throughout the congregations, brought over from Germany, where almost every city had its own peculiar forms, all claiming to be Lutheran, so that one uniform catechism was eminently necessary.

As Dr. Ziegenhagen did not furnish such a desired catechism as he had promised, Muhlenberg and Brunnholtz had Luther's small catechism published in German by Benjamin Franklin in Philadelphia in 1749, which soon came into general use.

#### THE CHURCH DISCIPLINE

which Muhlenberg introduced and enforced, exercised the most salutary influence upon the congregation, a matter in which the Church has unfortunately retrograded. A week before the Lord's Supper was celebrated, the members of the congregation were required to meet the pastor at the church or school house, when inquiries were made into their spiritual condition and their relations to their neighbors, and warning or comfort given as the circumstances demanded. After the sermon, during preparatory service, the congregation gathered around the altar in a semi-circle. Any who had given public offense were required to come forward, when with affectionate exhortation they were reminded of their sins, and encouraged to repentance. All were then asked if they would forgive their brethren who had erred, which was generally done "with heartfelt tears." The rest were admonished not to deem themselves better than these sinners, but to think of their own sins, and watch over their own hearts. After confession was made kneeling, absolution was pronounced, and warning given to the impenitent. If any still harbored ill-will they would meet in the parsonage, forgive each other and be reconciled.

During service Muhlenberg insisted on perfect order and sought to inculcate a proper reverence for the house of God. Misbehavior was a serious matter. On one occasion a man by the name of Shadrack Samuels, who had given public offense during service, was prosecuted and had to

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(44) Halle Reports, p. 170.

SESQUICENTENNIAL MEMORIAL OF THE OLD TRAPPE CHURCH.



PASTOR MUHLENBERG HOLDING SERVICE IN THE BARN.





appear at court in Philadelphia, where his case was tried. It involved the congregation in considerable expense.<sup>45</sup>

#### MUHLENBERG'S SUPPORT.

The congregation had agreed from the beginning to pay a salary of £40 (\$106.66 present valuation), but even this amount they were scarcely able to raise. The first two years, as the congregation was burdened with the church debt, and the fathers in Halle had agreed to provide temporarily for his support, he waived all payment of salary on the part of the congregation. But this promised support was so meager that he was subjected to great personal inconvenience and the sternest self-denial. "My clothes," he says, "during the first and second years, were so totally worn out by my continuous traveling, that I had to contract a debt of sixteen pounds to buy underclothing and outer garments."<sup>46</sup> After this his salary was only paid in part, but what the members were unable to contribute in pounds they very generously donated in provisions. "Though they are not able to raise much money," he says, "they can, nevertheless, easily pay a salary in the form of provisions and such produce as is necessary for housekeeping. They offer so many kind gifts in the form of meat and drink that there is a superabundance. They do not know how to make their good-will toward me sufficiently manifest."<sup>47</sup> But up to the time of his departure there was an arrearage of many years' salary.

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(45) Muhlenberg, in his account book, records it as follows:

"In the year 1760, March 18th, settlement was made at a meeting of the church council concerning an action, which was 'debated' in court at Philadelphia against Shadrach Samuels, who had given offense in the public service of God.

I. Plaintiffs were chosen from the congregation, viz. Messrs. John Koplin, Esq., Valentine Sherer, Fred. Setzler, Fred. Rieser, Nic. Custer, John Kepner, who have each spent 6 days. Six shillings a day for every person amounts in all to . . . . . £10 16s 0d

II. To the King's Attorney and Mr. Ross, . . . . . 7 0 0

III. Per Henry Muhlenberg again to the King's Attorney and Mr. Ross, . . . . . 4 0 0

IV. For summons of a witness before Esq. Koplin, . . . . . 0 8 0

Sum of the total expense, . . . . . 22 4 0

(46) Dr. Mann's Life and Times of H. M. M., p. 139.

(47) Halle Reports, p. 178. Dr. Mann's Life and Times of H. M. M., p. 132. Dr. Jacobs' statement (Hist. of the Luth. Ch. in the U. S., p. 219) that "the Providence people gave him nothing whatever" must be understood to refer to the payment of a salary in money. (See below on the same page). In enumerating some of the gifts Muhlenberg writes to Halle (H. M. M. Autobiography, Dr. W. Germann, p. 173), "One brings a sausage, another a piece of meat, a third a chicken, a fourth a loaf of bread, a fifth pigeons, a sixth hares, a seventh eggs, an eighth tea and sugar, a ninth honey, a tenth apples, an eleventh partridges, and so on. \* \* About such crumbs, however, I am not concerned, but much more about the heart, if only that can be won with love. I have done away with the perquisites for baptism and the Lord's Supper as the circumstances (the abuses of impostors who were chiefly concerned about the fees) made it necessary." The first year, the New Hanover congregation presented him with £12, the first he received in Pennsylvania, "to buy a horse, and to afford him in addition a slight recreation," promising also to supply free horse feed. In Philadelphia his first year's salary did not suffice to pay his house rent.

**REMOVAL TO PHILADELPHIA.**

A gloom was cast over the church council when, on September 19, 1761, Muhlenberg summoned them together in his house and announced that he felt necessitated to go for a time to the relief of the Philadelphia congregation, and endeavor by God's merciful assistance to bring the troubled affairs there into order and harmony. But only after being convinced of the great urgency of the situation did they consent to have him go, and then only on condition that he would not give up the congregations here, but retain them under his supervision, visit them when opportunity offered, provide them with good teachers during his absence, and as soon as possible come "home" again and serve them.

Muhlenberg then proposed that either Schaum should serve the congregation in Providence and New Hanover, and Van Buskerk take Schaum's place, or that effort should be made to secure pastor Hartwick, who might at the same time assist Van Buskerk, then preparing for the ministry, in his theological studies. They chose the latter alternative, elected

**REV. JOHN CHRISTOPHER HARTWICK, Substitute,**

and offered him, on condition of his serving them faithfully, the same salary which on their subscription list they had promised to Muhlenberg. The following day, September 20th, after administering the Lord's Supper to his people, on which occasion Hartwick who was visiting Muhlenberg at the time preached the sermon, he announced the decision of the church council to his saddened people. On October 18th he preached his farewell sermon in German and English in the presence of a large multitude, and a week later moved with his family to Philadelphia. Hartwick immediately took charge as adjunct pastor. He had visited Muhlenberg on various occasions, attended the confirmation services on April 7, 1751, and preached to the people, so that he did not come as a stranger or unknown. But as in so many places before and afterward he did not succeed. Dissatisfaction and dissension soon arose, and in a short time, when Muhlenberg's hand was no longer on the helm, the ship of church was amid the breakers and in danger of the shoals. Some disaffected members wanted to engage the services of a mountebank preacher, who had been a papist and never ordained, and matters waxed so unpleasant for Hartwick that after six months, having informed Muhlenberg of his intention to leave, removed in April to Frederick, Md.

**JACOB VAN BUSKERK, Substitute.**

Muhlenberg, who had promised to supply the congregation with competent pastors, promptly appeared upon the scene, and soon restored



peace and order. He preached to the congregation and administered the Lord's Supper on May 16th. After service it was decided that "young Van Buskerk," then stationed at New Hanover, should be engaged to preach every two weeks at Trappe, Muhlenberg himself agreeing to preach every six weeks.

On this occasion Muhlenberg produced a note which he held against the congregation, signed by two of the trustees, according to which they owed him from May, 1759, to the Fall of 1761, viz., two years and a half, £20 with interest, amounting to £23. This indebtedness, representing the amount which Muhlenberg had advanced toward the payment of the church debt, being now fully discharged, he handed the note to the trustees, having first torn away their names, saying "that the church was accordingly free from debt. Thank God."

On one of his visits to his country congregations, in May, 1763, which he made especially in response to Van Buskerk's urgent request, who since February had a class of fifty-nine in course of preparation for confirmation at New Hanover, he found that the catechumens had mastered the five parts of the catechism, a brief order of salvation and proof texts, and on May 8th confirmed them.

On Ascension day, May 12, 1763, he conducted services at Trappe, preaching from *Colossians* 3, 1. Mr. Van Buskerk was then engaged to continue six months longer, though the congregation was dissatisfied that Muhlenberg did not return to them altogether. On June 28th of the same year Muhlenberg sold his residence and land, realizing that his engagement in Philadelphia would be more lasting than he at first anticipated. In speaking of the sale, he says in his journal on the same day, "I have reserved five acres situated along the road and near the church and several acres of woodland in the rear, which in the future may serve for a convenient parsonage if a house be built on it; the congregation shall have the first refusal of it."<sup>48</sup> Muhlenberg kept this lot until his death, and afterwards his son, Gen. Peter Muhlenberg, reserved it for many years, but as the congregation did not seem disposed or able to buy it, he finally sold it. It was not until 1836 that the congregation bought the lot of Michael Shupe and built the present parsonage thereon.

Three weeks later Muhlenberg again appeared at Trappe, and on August 20th held preparatory services, taking *Phil.* 3: 18-21, as the basis of his exhortation. The next morning he preached to a great multitude in and around the church from *Acts* 10: 10-16, and administered communion to the congregation. A vast throng of all sorts of religious parties assembled at the English service in the afternoon. As the organist

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(48) Hall. Nach., Old Edition, p. 1107.

"did not have the English melodies in notes," a German hymn was sung, after which Muhlenberg preached in English from *Math. 16: 13-18*.

It is an interesting fact that a few weeks later, on September 9th, at Philadelphia, one of the negroes whom he had baptized at Trappe on the occasion of the consecration of the church, John Billing, who continued faithful to the profession he had made twenty years before, had Muhlenberg baptize his child.

Van Buskerk, for whose ordination the congregations had repeatedly and urgently applied, was duly examined on October 3d of this year by Provost Wrangel and Muhlenberg in the theory and practice of dogmatics and morals. The ordination services which had been appointed to take place in Augustus church,<sup>49</sup> were, however, at the special request of the congregation in New Hanover, held at that place on October 12th. Provost Wrangel, after preaching the sermon from *John 21: 15*, "Feed my lambs," on the theme, "The tender human love of Jesus for dearly purchased souls," ordained Van Buskerk as diaconus, assisted by Revs. Muhlenberg, Kurtz and the Swedish missionary Heggeblat.

During these years, after Muhlenberg's withdrawal to Philadelphia, the Trappe congregation was sadly falling off. The officers informed him that if he did not speedily return and assume the pastorate, the congregation would go to nothing, and the church and school-house stand merely as monuments of their death. After again being informed by a Mr. J. P., of Providence, who visited him on November 5th, that the congregation was diminishing and would soon go to ruin, Muhlenberg, as soon as his other duties permitted, came to Trappe, preached to the congregation on November 28th, and encouraged the people to hope for assistance from Europe, which had been assured. After the service, he stated that inasmuch as they feared he or his heirs might claim the large sum, they acknowledged they owed him as arrearage for many years' salary, he publicly and generously forgave them the entire debt.<sup>50</sup> "One thing, however," said he, "I publicly state, you know for

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(49) Two other catechists, Ludolf Heinrich Schrenk and Lucas Rauss, who arrived together at Philadelphia, from Germany in February 1749, were "under pressure of circumstances" examined and ordained in Augustus Church, on Nov. 5, 1752, the twenty-second Sunday after Trinity. Both of these individuals turned out badly. In career and character they closely resembled each other, being equally unsuccessful in their work, selfish in disposition and violent in temper. Both of them requited Muhlenberg's many kindnesses with the most shameful ingratitude and calumny. Muhlenberg's comment on Schrenk (*Hall. Nach. I. 562*), who was last heard of preaching to Lutherans in Ireland, might with almost equal justice be applied to Rauss, who rendered himself particularly obnoxious and notorious by his absurd charges of heterodoxy against Muhlenberg: "If ever mortal creature abused my love and racked my patience it was Schrenk. May God be gracious and merciful to him, and pardon his sins for Jesus sake. Amen."

(50) On the preceding evening, at the house of one of the elders, a private conference was held between Muhlenberg and a number of the elders and deacons (*vorsteher*). "At this meeting," Muh-

what object this Augustus church and school-house were founded, built and designated forever in the writings of the corner-stone and in other instruments (the constitution); and to secure that object you, who are at present the church council, and your successors, should strive, namely, that our holy evangelical doctrine, according to the foundation of the Apostles and prophets, and the unaltered Augsburg Confession, together with the holy sacraments, be continued to the latest posterity, and in so far I will still watch with you.”<sup>51</sup>

More because of a persistent hope and longing for Muhlenberg's return than any real prejudice against Van Buskerk, the congregation grew more and more dissatisfied, so that at length in 1764 Van Buskerk discontinued his services at Trappe altogether, and retained New Hanover and Pikestown under his charge until the following year when he was called to Germantown. During this period the congregation was without services, the most prominent elder in consequence moved with his family

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lenberg says in an extract of his journal sent to Halle, (Hall. Nach. 1157 et seq. Old Ed.), “the following matters were discussed:

“1. Why they, the elders of both congregations, received no answer to their written presentations concerning my return? Answer: Their letter came too late. It was read at Synod, but the Providence congregation had no delegate there.

“2. Why, in the beginning when I went to Philadelphia, I promised soon to return and did not keep my word, although two years had already flown by, and the congregation was going to ruin? Answer: I made such promise conditionally, viz., as soon as the Philadelphia difficulties would be adjusted and help come from Europe. Since both of these things had not been accomplished, the matter still remained where it stood two years ago.

“3. Whether I did not say publicly, after I came home from Raritan with my family in 1760, that I would now remain, live and die in their midst? Answer: Yes, also on condition, viz., if the congregations would make better use of the means of grace, with their hearts become converted to Jesus, and live for Him who died and rose again for them. This they had not fulfilled, and I on the other hand had not served a strange congregation in these two years, but that in Philadelphia which also stood in my call as well as the two country congregations.

“4. The deacons especially disclosed a matter of grave concern; viz., pastor Muhlenberg has the right to demand, according to his call, £40 sterling, annually; he has served nineteen years in the two first country congregations, and the Providence congregation has not yet made up its ‘quatum.’ Now if pastor Muhlenberg chooses to proceed according to law, he can demand a large sum. Some of the members have, in the meantime, changed their places of residence, many have died, and others have moved away; consequently the debt could be demanded of the elders and deacons; how is this knot to be untied? Is not pastor Muhlenberg himself to blame for not demanding his salary at the proper time? Answer: To-morrow, so please God, I will untie this hard knot for you.

“5. But how is the waning congregation to be succored? Answer: I have recently received a fatherly letter from the Rev. Court-chaplain Ziegenhagen, in which he most graciously states that a faithful inspector of the orphanage at Halle, Mr. Voigt, has accepted a call to Pennsylvania and that another faithful laborer is being sought for. If this poor congregation is, by God's mercy again to be restored, it must be done as the Swedish Provost did with a congregation that had entirely fallen away; he went from house to house, catechised children, parents and servants, and gradually gathered together a large and flourishing congregation. A man, who has two or more widely separated congregations is scarcely equal to the general not to speak of the special duties. If therefore a special young laborer would be engaged at Providence alone, and if need be at one other affiliated station (Filial), who would do like the Provost, similar results under the gracious assistance of God might be expected.

“6. But the Providence congregation is too weak to support a laborer alone? Answer: If men seek first the kingdom of God, all these things shall be added unto them.”

(51) Hall. Nach. Old Edit. p. 1139.



to Lancaster, the members were being scattered and the church stood empty. But a new and promising era in the life of the congregation was inaugurated by the advent of a regular pastor.

#### REV. JOHN LUDWIG VOIGT

was the first pastor regularly elected after Muhlenberg, who, however, still continued to sustain a definite official relation to the congregation until his death. He was called in March, 1765, moved in December from his former charge in Germantown, took up his residence in the neighborhood of Trappe, and assumed charge of the congregations in Trappe, Pikestown, west of the Schuylkill, and at New Hanover. Muhlenberg, under the date of Dec. 8, 1765, writes somewhat humorously of his arrival: "Voigt was glad to cast off the Germantown yoke and enter the paradise where old Muhlenberg lived like a bird in hemp-seed for so many years; the diaconus (Van Buskerk who succeeded Voigt at Germantown) found it expedient to offer Voigt his large house, garden and meadow for £10 a year, . . . but some thought that Voigt might very well occupy the upper room in the school-house and board with the schoolmaster's family, since Muhlenberg in the beginning lived in still smaller and more wretched quarters. This, however, I opposed, declaring that we no longer lived according to old style in America but the new." Voigt accordingly removed his residence to New Hanover, preached there every two weeks, and on the Sunday thus left open alternated at Trappe and Pikestown. In 1772, when the new St. Peter's church (beyond the French Creek a few miles to the southwest of Zion,) was built by some members of the Zion congregation, he ministered there also. About this time the little flock at Pottstown was added to the charge of which Voigt became the first regular pastor. In 1774 Muhlenberg, intending to visit Ebenezer, came to Trappe to take leave of his friends, after having assisted at the laying of the corner-stone of Zion's new Church in Pikestown August 15th, and preached to the congregation on August 16th. Pastor Voigt, who was a skillful musician, presided at the organ, and afterward with some officers of the vestry and a number of friends gave Muhlenberg a farewell dinner.

Two years later, Muhlenberg, who always decidedly preferred the country, finding the exacting duties of the city charge too arduous for his failing strength, his eyesight also growing defective, and under the pressure of the Revolutionary war, decided once again to move to the place he loved, and on July 28, 1776, occupied his new home in Trappe, which he had purchased in January. This house, now belonging to the Hunsberger estate, is about a quarter of a mile distant from the church.

The window from which he could view the American troops as they frequently passed by, or were encamped in the neighborhood in 1777 during the war, is still pointed out to visitors.

His removal to Trappe was a practical resumption of his pastorate, Voigt continuing rather as his assistant. This year, 1776, Voigt resigned the congregation at New Hanover and moved to Piketown, Chester County, and soon after occupied the parsonage purchased by Zion's and St. Peter's congregation. He now preached once a month at Zion's, St. Peter's, Pottstown and Trappe, dividing the work here with Muhlenberg, who ministered at Trappe and New Hanover, assisted for a time by his two sons, Frederick Augustus and Henry Ernst. But in 1778, owing to Muhlenberg's increasing infirmities, the burden of the pastoral care fell upon Voigt. During this time Muhlenberg not only preached at Trappe and New Hanover, but also at times in neighboring churches and still occasionally in Philadelphia. When Voigt held service he sometimes played the organ. In April, 1779, on account of age, loss of hearing and general weakness, he formally resigned the Philadelphia congregation. In the Spring of 1781, despite his growing disability, he instructed forty-four catechumens in New Hanover and five others at Trappe. But the shadows of his life were lengthening toward the East. He preached his last sermon at Trappe Sept. 26, 1784. As the end approached, in addition to the swelling of the feet, with which he had been plagued for some years, aggravated dropsy and other painful disorders set in. During his last sickness Voigt was a frequent visitor. Eight days before his death, Voigt was again with him and expressed his joy at the signs of improvement he seemed to find, but when he left Muhlenberg said it was farewell and repeated the beautiful hymn,

"A heavy road before me lies  
Up to the heavenly paradise,  
My lasting home is there with thee  
Bought with thy life blood once for me."

On Saturday, October 7, 1787, at midnight, with the words of the last verse of Paul Gerhardt's hymn upon his lips, "*Befiehl du deine Wege*" (Commit thy ways), the soul of the Great Patriarch returned to Him who gave it. He was buried on October 10th in the presence of a large multitude, who gathered from far and near. The ministers present were Voigt, Schultze, Helmuth, Van Buskerk, Wildbahn, Roeller, Schaum, his son Henry Ernst Muhlenberg, and the Reformed ministers Schlatter and Daliger. The hymn "*My life it flees away*," was sung at the house, and after Dr. Helmuth offered prayer, the body was taken to the Trappe Lutheran cemetery and laid in the grave immediately back of the Old Church. As the church could not accommodate the vast number present, Voigt de-

livered a short funeral discourse in the open air from *Psalms* 15: 1, 2, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." In different cities bells were tolled with muffled tongues, churches were draped in black, and funeral orations delivered, in testimony of the great love and veneration in which the Patriarch was held.

The large marble slab erected over his grave, bears the following epitaph:

Hoc  
Monumentum sacrum esto  
Memoriæ beati ac venerabilis  
HENRICI MELCHIOR MUHLENBERG  
Sacræ Theologiæ Doctor et  
Senioris Ministerii Lutherani  
Americani.  
Nati Sept. 6, 1711.  
Defuncti Oct. 7, 1787.  
Qualis et quantus fuerit  
Non ignorabunt sine lapide  
Futura Saecula.

Sacred  
Be this monument to the  
Memory of the blessed and venerable  
HENRY MELCHIOR MUHLENBERG  
Doctor of Sacred Theology and  
Senior of the American Lutheran  
Ministerium.  
Born Sept. 6, 1711.  
Died Oct. 7, 1787.  
Who and what he was  
future ages will know  
without a stone.

"Who and what he was, future times will know,  
Without a monument of stone." His sacred dust lies low,  
Rests undisturbed, in the last solemn longest sleep,  
Whilst seasons come and go, whilst mortals smile and weep;  
He was an humble Christian, saved by Sovereign grace,  
Holding within the Church, a St. Paul's highest place,  
His is a household name, where'er the Lutheran faith,  
Its temple, membership, communion, history, hath.<sup>52</sup>



Beneath the same stone rest the earthly remains of his wife, who died August 23, 1802.

Voigt continued to serve the congregation until 1790, but maintained a nominal pastoral oversight until 1793. He remained pastor of Pottstown, Zion's and St. Peter's congregations until his death, December 28, 1800.

#### JOHN FREDERICK WEINLAND,

who, in 1789, entered upon the charge of the congregation at New Hanover, relieved Voigt of his pastoral duties at Trappe in August of the following year. From this date the records continue regularly in Weinland's hand, and in the synodical minutes of 1793 he appears as the regular pastor.

On March 20, 1805, at the special instance and under the direction of Gen. Peter Muhlenberg, whose name appears in the charter as one of the members of the Augustus Church, the congregation was incorporated at an expense of \$52.03, which General Muhlenberg himself bore. In August of the same year, Weinland, who had previously resided at Fruitville, now occupied the school-house, as for a time there was no resident school-master. The pastor's salary was still fixed at forty pounds. In the subscription list there were two classes who contributed, first, the regular members of the congregation, and secondly, non-members, including Reformed and others, who were, nevertheless, willing to subscribe to his support. Of the £40 salary which Weinland received in 1806, £5 6s. 1d. was paid in corn, a bedstead, pair of shoes, wood, butter, a hat, flour and groceries,—a method of paying salaries which has fortunately been discontinued.

Though the Augustus church was never a union church,<sup>53</sup> the Reformed worshipped with the Lutherans under the Lutheran minister for a number of years, and were frequently and for a number of years regularly accorded the privilege of the building, when they had their own minister. In the by-laws attached to the charter and constitution at the time of the incorporation of the congregation, though "strange preachers" are dis-

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(53) When it was first proposed to build the church in 1743, a number of Reformed members came to Muhlenberg, desiring to have a share in the undertaking. They were willing to assist in building the church. They were told that there were two ways possible—the way of equity and the way of charity: if they claimed a certain portion of the rights, they would have to pay a proportional share of the expenses. To this they would not consent, since they were few in numbers. The other way, the way of charity, was this: that if they would now, as good neighbors, assist to some extent in building this church, the Lutherans would put it in their written records for the succeeding generation; if, however, during the present generation they were able and willing to erect a church-building, the Lutherans would not stand back, but assist them. In this way the building of a so-called union church, so often the cause of disunion and other attendant evils, was avoided and good-feeling between the two sides preserved. Dr. Mann's *Life and Times of H. M. M.*, p. 133.

tinctly excluded from the pulpit, it is expressly stated that this restriction is not to be applied to the Reformed minister.

Notwithstanding the fact that his name had been stricken from the roll of synod in 1796, in consequence of the unfortunate habit of drink, which he excessively indulged, but which he seems subsequently to have conquered, he continued to serve the congregation until his death, in the Fall of 1807. He was buried here in the cemetery, the congregation cheerfully bearing the funeral expenses; but his grave is unmarked and unknown.

For several months after Weinland's death, Dr. Frederick William Geissenhainer, then living at New Hanover, as pastor of the congregation there and at Pottstown, served the congregation, receiving for his services \$71.67. On the 13th of May he installed trustees, elders and wardens, who had been previously elected, and a few days later removed to New York and became Dr. Kunze's successor. The Reformed minister in the vicinity, Rev. Germann, was also engaged to supply the pulpit at stated intervals from the time of Weinland's death throughout the year, and administered the communion to the congregation on Easter, an irregularity which points to a general laxity in the condition of affairs then prevailing.<sup>54</sup> For his services he received \$40.00.

#### REV. JOHN PETER HECHT.

A young man of promising talent, eighteen years of age, began supplying the pulpit during the months of November and December of 1807, who soon became the regular pastor. Licensed as candidate, with full power to act as pastor, at the meeting of the Ministerium held at Hanover in May, 1809, John Peter Hecht was immediately elected as pastor, and preached his introductory sermon June 11th. His first official pastoral act was the installation of church officers on July 22d. He became pastor also of the congregations at Pottstown and Amity, preaching every three weeks in the morning at each place. From the Trappe congregation he received a salary of £40 "good money," each congregation in addition paying one-third of his house rent and supplying him with one-third of his fire wood. He became at once deeply interested in the education of the young, and soon the school-house, whose doors had been closed for some years, was once more opened. The German received especial attention and the congregation was urged to send their children to the school so that the German might not sink into total oblivion. A school-master, Valentine Unger, was promptly engaged, who spent one-third of his time in each congregation. In Pottstown, where Hecht re-

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(54) See Dr. Jacobs' Hist. of the Ev. Luth. Church in the U. S., 1893, p. 309 *et seq.*

sided, he opened a school in his own house. Francis R. Shunk, who for a time was the village school-master, and elected Governor in 1844, became deeply attached to him, and a friendship was formed between them which was never broken.

In 1810 Hecht increased his services, preaching every two weeks in the morning for six months, and every four weeks during the rest of the year. During the summer of 1813 he resigned and removed to Carlisle.

#### REV. HENRY ANASTASIUS GEISSENHAINER

became pastor in October, 1813. He made his home in Whitpen township, below Trappe, until April, 1817, when he purchased and moved to a farm in Pottstown. He preached at Trappe every two weeks, holding service regularly also at Pottstown and Limerick, where a congregation had been recently established—these three congregations now constituting the charge. The congregation pledged him a salary of £50, with the additional promise of the surplusage if the subscriptions exceeded that amount. Hitherto the congregation depended on the voluntary subscriptions of the members for raising the pastor's salary and meeting other expenses, but this method proving more and more unsatisfactory, it was resolved, in 1816, that the members should be apportioned according to their estates. The congregation was accordingly divided into six classes. Members owning eighty or more acres were taxed \$6.00; those owning forty to seventy-nine acres, \$4.00; twenty to thirty-nine acres, \$3.00; one to nineteen acres, and those without any land but otherwise in good circumstances, \$2.00. The last class consisted of those who depended upon manual labor for the support of their families and were assessed \$1.00. If any member remained in arrears at the annual settlement, due notification was to be given, and if the overdue amounts were not paid in four weeks, the church council was empowered to enforce payment by legal process. This arrangement was tentatively adopted, continuing in force, with some readjustment, for several years. At this time the exceedingly obnoxious provision for the annual election of the minister, by which the congregation was subsequently much distracted, was added to the by-laws. On April 12, 1852, a motion to repeal this law was lost by one vote. On April 23, 1861, an amendment, striking out the clause "for one year," was carried but speedily forgotten. It was abrogated on November 30, 1863, but even after this the old enactment was once again illegally enforced. It was entirely expunged when the by-laws were revised in 1874.

Dr. Geissenhainer served the congregation with fidelity and acceptance until April, 1821, when he resigned and accepted a call to Pittsburg.



**REV. FREDERICK WILLIAM GEISSENHAINER, SR., D. D.,**

who, during the vacancy created by the death of Rev. Weinland, had ministered to the congregation for a few months, succeeded his younger brother in the charge, having been unanimously elected on April 23, 1821.<sup>55</sup> He now moved from Vincent, Chester County, where, since 1818, he had been living with his son Frederick William, Jr., assisting him in his pastoral charge of Zion's and St. Peter's, and took up his residence at Pottstown. English services, which soon after Muhlenberg's time had been discontinued, were now once more introduced with but little dissent. At a congregational meeting, held in the school-house on Easter Monday, 1822, it was "decided to have English preaching in the church every sixth Sabbath, only two of the thirty-two votes cast being in opposition to English preaching altogether." After a short pastorate of but two years, Dr. Geissenhainer, for the second time, accepted a call to New York, and left in April, 1823.

**REV. FREDERICK WILLIAM GEISSENHAINER, JR., D. D.,**

became pastor of the congregation on Easter, March 30, 1823. Finding it now impossible to assume the burden of the two combined charges of Trappe and Pikeland, he relinquished Pottstown and retained Limerick, Trappe and the two Pikeland congregations, (Zion's and St. Peter's) as his charge. In 1824, as some of the Reformed members who were still holding their services in the church, did not seem disposed to contribute to the general expenses, the vestry resolved, on April 19th, "that those Reformed members who did not contribute to the Lutheran congregation should be held to pay for breaking ground at burials two dollars for each grave."

Dr. Geissenhainer served as pastor until 1827. On a Sunday, in February of that year, he announced that he had received a call from the Lord to New York. Considerable excitement was aroused, and after service several parties took it upon themselves to express their disapproval. Though in ignorance of the amount of salary offered, it was insinuated that he was attracted by the money; and a hotel-keeper, whose temper was in excess of his judgment, exclaimed in German, more vigorous than elegant, "der devil hat dich gerufen, nicht der Herr."

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(55) Dr. Schmucker, in his "Historical discourse on the Lutheran church in Pottstown," p. 32, says: "In 1821, when his brother Henry gave up the charge of the Pottstown, Limerick and Trappe congregations, they were added to that of the father *and the son*," (then jointly serving Zion's and St. Peter's, Chester County, and on p. 14, "*The two together* took charge of the churches at Pottstown, Trappe and Limerick." So also in Hall. Nach. I, p. 38. As far as Trappe is concerned, there is no trace in the records of any joint pastorate of father and son at this time. Only the father was elected here, and all the entries of pastoral acts are in his hand. The son may have occasionally assisted the father as necessity arose.

They were evidently loath to see him leave ; but we can easily understand how the call to become assistant to his father, who was overburdened and worn down, would appeal to him with special force. He entered his last pastoral act, a baptism, in the Church Record on February 25, 1827, and in March moved to New York.

**REV. JACOB WAMPOLE,**

having been elected pastor, entered upon his duties July 22, 1827, and moved into the parsonage, one mile from Zion's church, Chester County, the two Chester County Congregations (Zion's at St. Peter's), Limerick and Trappe, still constituting the charge. A new impulse was given to the life of the congregation by his energetic labors, and large numbers were added to the church. Two new congregations were organized and united with the charge, Christ's church (known as the brick church) in Towamencin township,<sup>56</sup> about four miles west of Lansdale, early in 1833, and in the same year St. Matthew's in Warwick township about five miles from St. Peter's.

On April 12, 1830, at a congregational meeting in the school-house, with only one vote in opposition, English and German were co-ordinated, a service in each language thereafter being held alternately every two weeks. For the security of the German, which this increase in English services seemed to threaten, the action was adopted with the distinct understanding that, "as long as ten members insist on the present arrangement, no alteration should be made." But the constantly increasing demands of the enlarged parochial district so overtaxed the strength of the pastor, that it became necessary to divide the charge. Accordingly in January, 1834, Rev. Wampole resigned, and after April 27, confined himself to the two Chester County congregations.

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(56) One of the outposts where Muhlenberg frequently held services. A congregation was not regularly organized until 1833. Isaac Wampole, conveyancer, and uncle to Rev. Jacob Wampole, donated a lot and \$500 for the building of a church and subsequently added an endowment of \$2000, the interest of which was to be devoted to the payment of the pastor's salary. The corner-stone of the church was laid on Whit-Monday, May 27, 1833, by Rev. George Roeller. In the cavity of the stone were deposited an English Bible, a German hymn-book, "used conjointly by the Lutheran and Reformed churches in North America," Luther's small catechism and a catechism of the German Reformed church. The building was consecrated as Christ's church on October 15, 1833, by Dr. Ph. T. Mayer, who preached in English from *Ps.* 65: 2. Dr. C. R. Demme, Revs. G. Roeller, G. Heilig and J. Wampole were the Lutheran clergymen who assisted at the service. The following were the successive pastors: Jacob Wampole, October, 1833, to May, 1834; John W. Richards, June, 1834, to April, 1836; J. Wampole, again, April, 1836, to January, 1838; Henry S. Miller, April, 1838, to May, 1852; G. A. Wenzel, August, 1852, to October, 1854; A. S. Link, November, 1854, to March, 1859; G. Sill, April, 1859, to September, 1863; F. Berkemeyer, January, 1864, to September, 1866; E. J. Fleckenstine, September, 1866 to 1868; William B. Fox, September, 1868, to March, 1871; supplied by students and others, March, 1871 to April, 1873; Rev. S. A. Ziegenfuss, April, 1873, to November, 1876; James L. Becker, June, 1877, to the present time. (For this brief sketch I am chiefly indebted to the kindness of Rev. James L. Becker.)



## REV. JOHN W. RICHARDS, D. D.

On March 12, 1834, Rev. John W. Richards of New Holland, Lancaster County, was unanimously elected as pastor of the newly constituted charge, Trappe, Limerick and Towamencin, and preached his introductory sermon here on May 11th. His ministry opened auspiciously, and at his first confirmation the unprecedented number of ninety catechumens were received into the church. In April of this year, the English Lutheran congregation at Pottstown was organized by Rev. Richards in co-operation with Rev. Conrad Miller, and added to the charge. About this time considerable excitement was aroused in the congregation by the rumored intention of the Reformed congregation, worshipping in the church by permission, to hold a protracted meeting, and on March, 23, 1835, the vestry resolved, "That it was inexpedient at this time for this (Reformed) or any other congregation to hold a protracted meeting in this church, and that no such proposition could be received."

In a letter, April 16, 1835, the Reformed minister, Rev. I. C. Guldin, then living at East Vincent, Chester County, again sought the consent of the Lutheran congregation to hold protracted meetings in the church, stating that he was so determined in the matter that "nothing under the canopy of heaven, neither calumny, slander without measure, nor the deadly sword itself could cause him to desist," and in addition a committee of the Reformed members, consisting of Dr. Philip Wack and Henry Shade, was appointed to petition the vestry for its consent. The vestry, however, reaffirmed its former action, and no protracted meeting was held. In a supplement to the by-laws, enacted May 7th of the same year, the Reformed congregation, using the church once in four weeks, was required to pay thirteen dollars in lieu of the part of the annual expenses which they had hitherto borne. In a few months, however, they withdrew and began the building of a new church in Trappe, the corner-stone of which was laid August 15th, when Rev. Richards preached the sermon.

On April 4, 1836, a deed was executed for a house and lot for a parsonage, purchased of Michael Raser, at a cost of \$1580. Rev. Richards did not occupy this parsonage, as in March, having accepted a call to Germantown, he resigned the charge, and in April moved to his new field of labor. Just before he left he organized the New Jerusalem (Keely's) congregation, one mile from Schwenksville, which was at once added to the charge. Dr. Richards was held in great esteem and affection by the congregation he had faithfully served. On June 7, 1835, when delegates were elected to attend the Synod at Germantown,

they were instructed to "convey to the said synod the entire approbation of the vestry of the official conduct of the Rev. Mr. Richards since he has had the pastoral charge of this congregation."

REV. JACOB WAMPOLE

was elected pastor for the second time on March 22, 1836, and preached his introductory sermon April 4th. He moved from Chester County and occupied the parsonage at Trappe. The building, however, proving too small, the congregation, on June 20th, bought five acres of ground (the lot originally intended by Muhlenberg for a parsonage) of Michael Shupe at a cost of \$1150, and erected thereon the present commodious building. On the same date the old property was disposed of at cost price, a title for which, however, was not executed until April 1, 1837, at a meeting of the vestry held at Hoebner's tavern. In July, 1837, Rev. Wampole moved into the new parsonage, only to move soon again, but this time into "a house not made with hands, eternal in the heavens." Before the close of the year he was seized with an acute attack of quinsy and fell a sudden victim to the treacherous disease on January 3, 1838. An immense concourse of people, estimated at three thousand, gathered at his funeral three days later. After brief preliminary addresses at the house, by Rev. George Roeller and Dr. John W. Richards, the funeral service was held in the church, though not half of the number present could get within the building. Rev. Conrad Miller preached in German, choosing as his text *John* 16: 22, "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Rev. F. Ruthrauff followed with an address in German, based on *Psalms* 102: 23, 24, "He weakened my strength in the way: he shortened my days. I said, O my Lord, take me not away in the midst of my days: thy years are through all generations." Eleven ministers, in addition to those already mentioned, were present at the funeral, several of whom also took part in the services.

Rev. Wampole was buried in the church cemetery near the grave of the illustrious Patriarch. A large marble slab was erected over his grave, with this inscription:

Sacred to the Memory of  
REV. JACOB WAMPOLE,  
Born, December 26, 1802: Died, January 3, 1838,  
Aged 35 years and 8 days.  
"To me to live is Christ, and to die is gain."

His death was an unexpected blow to his congregations and friends. He died in the prime of life, much beloved by all who knew him, and deeply lamented by his congregations.

## REV. HENRY S. MILLER,

after having preached a "visit sermon" in English and German, on January 28, 1838, was elected on the 31st. He accepted the call to become pastor of the five congregations of the charge, Trappe, Limerick, Keely's, Pottstown and Towamencin, and preached his introductory sermon at Trappe in German, on April 8th, and in English on the 22d. He preached every two weeks in German and English alternately, and after 1839, held an additional English service every four weeks, in the afternoon. But the afternoon service not being well received, all the services were soon held in the morning. He received a salary of \$160, subsequently increased to \$200, with parsonage and lot, from the Trappe congregation.

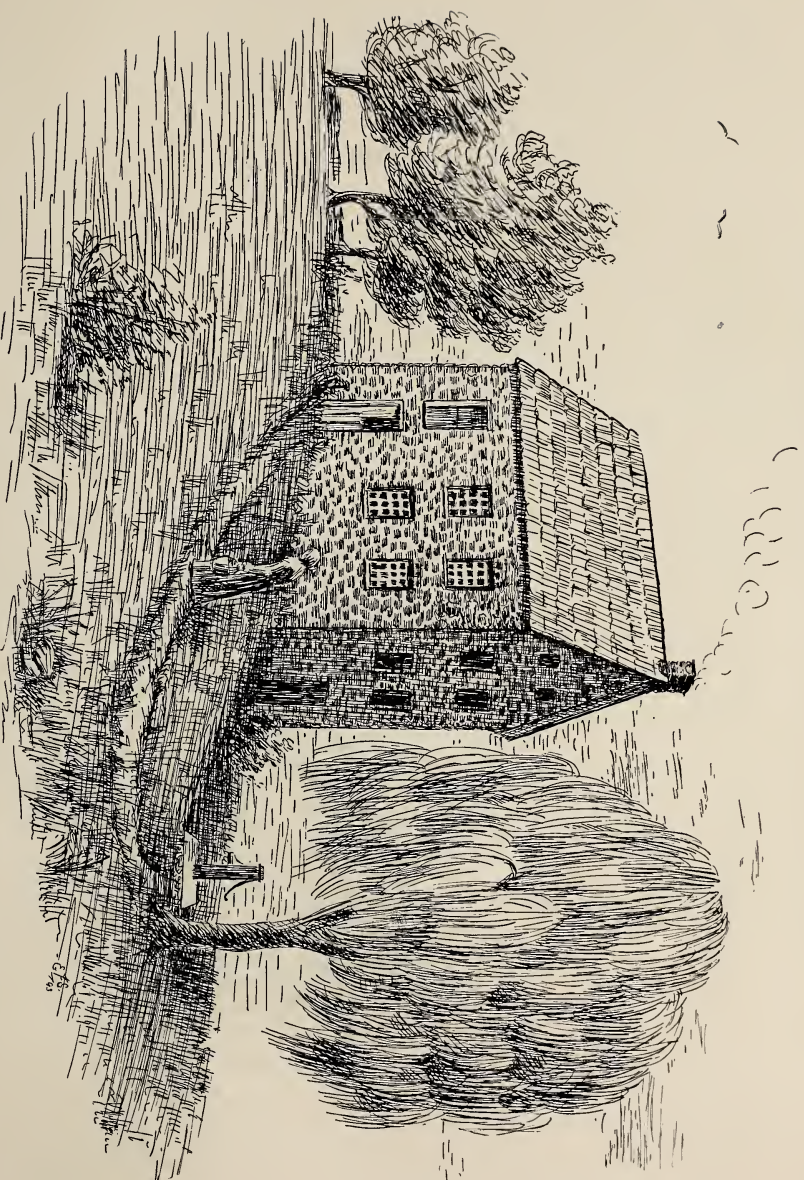
On May 7, 1839, a petition, signed by twelve members of the Reformed Church of Trappe, was presented to the vestry, in which the petitioners stated that as "protracted and night prayer meetings were being held in their church (by Dr. I. C. Guldin, Reformed pastor,) which they deemed to be entirely at variance with the principles and practice of the German Reformed Church, they felt themselves excluded from the worship and requested the use of the Augustus church." The vestry, however, declined to enter into any engagement with them for any specified time, not knowing how soon they themselves might wish to use the building every Sunday, but for special reasons, not without weight, granted them the privilege of the building when not required for their own services, expressing the hope and wish that by mutual concessions their difficulties might be happily adjusted and peace and harmony soon restored.

The one hundredth anniversary of the establishment of the Church was now approaching, and in the Fall of 1842 it was resolved to commemorate the interesting event with appropriate services, and invite the First Conference of the Ministerium of Pennsylvania to convene at Trappe and participate in the celebration. Accordingly, in 1843, from April 29th to May 2d the centenary jubilee was fittingly observed.

Preparatory services were held on April 29th, Rev. Peixoto of Old Goshenhoppen preaching in German from *Exodus* 15: 13. On Sunday morning, April 30th, after preaching in German from *Psalms* 26: 8, on the theme "The reverence due to the house of God," the pastor, assisted by his predecessor Dr. Richards, administered the Lord's Supper to eighty-five communicants. In the afternoon Dr. Richards preached in English from the text *Luke* 14: 28-30, with special reference to the catechumens, choosing as his theme, "Counting the cost." Services were again resumed on Monday. After a sermon in English and a



SESQUI-CENTENNIAL MEMORIAL OF THE OLD TRAPPE CHURCH.



BUILT 1745.

THE OLD MUHLENBERG HOUSE.

REMODELED 1851.

FROM A SKETCH MADE IN 1851.





public examination of the catechumens, the pastor administered the rite of confirmation, closing with the preparatory service. In the afternoon Dr. C. T. Welden, of Vincent, Chester County, occupied the pulpit, preaching from *Ephesians* 4: 1, setting forth "the dignity, importance, and responsibility of the Christian character."

Tuesday, May 2d, the special day of the anniversary service, commemorating the laying of the corner-stone, dawned auspiciously. In procession the vestry and catechumens, led by the pastor, Drs. Welden and Richards, moved from the school-house to the church, which had been beautifully decorated with evergreens. The following programme was then rendered :

Anthem, "Wake, the Song of Jubilee," . . . . . Choir.  
Hymn No. 44, "Before Jehovah's awful throne," . . . . . Congregation.  
Confessional Service, . . . . . Conducted by the Pastor.  
Scripture Lesson, *Psalms* 48, . . . . . Rev. C. T. Welden, D. D.  
Hymn No. 530, "Hark, the Song of Jubilee," . . . . . Congregation.  
Prayer, . . . . . By the Pastor.  
The Centenary Sermon, text, *Psalms* 78: 2-8; theme, "The

Fruitful Retrospect, . . . . . By Rev. J. W. Richards, D. D.  
Prayer, . . . . . By Rev. J. W. Richards, D. D.  
Anthem, "Sanctus Hosannah," . . . . . Choir.  
The Holy Communion, . . . . Administered by Rev. Miller, Drs. Richards and Welden.  
Concluding Prayer, . . . . . By the Pastor.  
Farewell Hymn, "Farewell, farewell, for we must part," . . . . . Congregation.

AFTERNOON SERVICE.

Conducted by the pastor, assisted by Drs. Richards and Welden.

Sermon, *Acts* 26: 28; theme, "Reasons why many are not altogether Christians," by  
Rev. G. Mintzer, rector of the Episcopal church at Evansburg.  
Director of the Choir, . . . . . Matthias Haldeman, Esq.

The following grandchildren of Dr. H. M. Muhlenberg were present :  
Hon. H. A. Muhlenberg, Hon. M. S. Richards and his son, William Augustus, of Reading ; Rev. J. W. Richards, D. D., Germantown ; Mrs. Charlotte T. Oakeley and Mrs. Hetty Hiester, of Reading, her daughter, Mrs. Ann Jones, and her son, Francis Hiester.

By a resolution of the vestry Dr. Richards was requested to furnish his sermon for publication. It was accordingly printed, and though now a very rare pamphlet, we may be exceedingly grateful that this excellent discourse, containing a judicious compendium of the church's early history, was not altogether lost.

In addition to his services at Trappe, Rev. Miller preached every four weeks in English at Pottstown, in English and German alternately at Limerick and Towamencin, and in German at Keely's.

For some years the capacity of the old church was becoming more and

more inadequate, and in 1851 the congregation, notwithstanding "the respect and regard they felt for the old building and its antiquity," resolved to build a new church. On February 27, 1851, the plans were adopted, providing for the building of a brick church, 75 feet long by 50 feet wide, and in the Spring of the following year the work of building began. But at this juncture Rev. Miller, on May 1, 1852, resigned the charge and preached his farewell sermon in English on the 16th, and in German on the 30th, bringing his pastorate abruptly to a close.

**REV. GEORGE WENZEL, D. D.,**

was invited to preach to the congregation on June 27, 1852, in German and English, and immediately after the services was unanimously elected as pastor. According to the terms of the call, Dr. Wenzel was required to preach at Trappe every two weeks, English and German, alternately, with an additional service every four weeks, all in the forenoon; every four weeks at Towamencin in German and English, alternately, and at Keely's in German, the three congregations offering him a salary of \$235 with parsonage and lot, \$155 and \$60 respectively.

Pottstown<sup>57</sup> and Limerick now withdrew from the charge, being served after the resignation of Rev. H. S. Miller, at Pottstown, August 20, 1848, and at Limerick, May 1, 1853, by Rev. Geo. F. Miller.

Dr. Wenzel entered upon his pastoral duties August 22, 1852. But the work of building the new church, begun on May 18th, had in the meantime so far advanced that the corner-stone was laid on August 8th, before his arrival. "An immense concourse of citizens and members"

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(57) A congregation was here organized and a log church built prior to 1772. The first pastor was John Ludwig Voigt, who assumed regular charge about 1772 and continued as pastor until a short time before his death, Dec. 28, 1800. In 1796 the old log church was replaced by a brick structure, built by the Lutherans and Reformed at a cost of about \$6000. John Fred. Weinland began relieving Voigt in 1799 and served as pastor after the latter's death until 1806. He was followed successively by F. W. Geissenhainer, Sr., May, 1807-1808; J. P. Hecht, May, 1809-1813; J. E. L. Brauns (Braunsius), Jan., 1814-1815; H. A. Geissenhainer, August, 1816-Jan., 1821; F. W. Geissenhainer, Sr., again, assisted by his son Fred. Wm., Jr., 1821-April, 1823; Conrad Miller, May, 1823-July, 1848; G. F. Miller, July, 1848-1861; H. Wendt, May, 1861-Oct. 1864; A. H. Groh, Oct., 1864-Nov., 1865; W. G. Laitzle, Jan., 1866-Oct., 1874. During his pastorate the Lutherans sold out their interest in the old brick church to the Reformed in May, 1871, and built a new church, incorporated as the German and English Ev. Luth. Emmanuel's Church. The corner-stone was laid June 22, 1871, and the church, costing about \$33,000, was consecrated Sept. 28-9, 1872. Since 1875 the congregation has been regularly served by Rev. D. K. Kepner.

The English Luth. congregation was separately organized by Rev. Conrad Miller and Dr. J. W. Richards in 1834 but used the original brick church also for services. The pastors were J. W. Richards, May, 1834-April, 1836; J. Wampole, April, 1836-Jan., 1838; H. S. Miller, April, 1838-Aug., 1848; G. F. Miller, Aug., 1848-1868. In 1859 the congregation began the erection of a new church incorporated under the name of "The English Ev. Luth. Church of the Transfiguration." The corner-stone was laid August 5, 1859, and the new edifice consecrated Feb. 16, 1861, on which occasion Dr. J. A. Seiss preached the sermon. The cost of the new church was \$12,050. The succeeding pastors were G. W. Schmucker, June, 1868-1870; C. Koener, June, 1871-1880; B. M. Schmucker, 1881-1889. In 1889 the present pastor, Rev. O. P. Smith, took charge. (A brief history of these congregations was published by Dr. B. M. Schmucker in 1882.)

gathered to witness the ceremony. The sermon in the morning was preached by Rev. J. W. Richards, D. D., of Reading, from *Deut. 22 : 8*, followed by Rev. John R. Kookken, a German Reformed minister of Norristown, with a short German address. In the afternoon, after delivering a brief address in English on the texts *Zech. 4 : 7* and *14 : 7* (the latter text used by Dr. Muhlenberg at the laying of the corner-stone of the Old Church, May 2, 1743), Dr. Richards laid the corner-stone, assisted by Rev. Kookken. A tin box, 11½ inches long, 4½ inches wide, and 3½ inches deep, with a double lid, and tipped with brass mountings, was deposited in the corner-stone, containing the following articles : An account of the day's proceedings, an English Bible, Luther's small catechism in English and German, an English and German Lutheran hymn-book, a copy of the *Evangelical Review*, a German copy of the minutes of the ministerium of 1852, Dr. Richard's sermon, "The Fruitful Retrospect," a catalogue and constitution of the Theological Seminary at Gettysburg, and a Lutheran almanac of 1852.

The new church was rapidly carried to completion, and on Nov. 5th and 6th the consecration services took place. Rev. E. Peixoto preached on Saturday morning, November 5th, the pastor, Rev. Wenzel, assisting in the service. On Sunday the pastor duly consecrated the new edifice to the worship of the triune God. Services were held both morning and afternoon, Dr. Richards, of Reading, preaching in the morning and Dr. Baker, of Philadelphia, in the afternoon. The collections amounted to \$111.04. The total cost of the new church, in which 191,000 bricks were used, was \$7,112.29.

Dr. Wenzel remained in charge of the congregation but two years. Having received a call to Philadelphia, he resigned on August 5, 1854, and preached his farewell sermon on September 17th. He carried with him the love of the people. In answer to an article on "The Old Church, a Dream of the past," which appeared in the *Montgomery Watchman*, February 27th, of the following year, and which was regarded as a "commixture of truth and misrepresentation, calculated to reflect upon the congregation and Dr. Wenzel," the vestry published the following vindication :

**1163332**

"*Resolved*, That we hereby publicly express our exalted opinion of the character of Rev. Mr. Wenzel, the high estimation in which he was held while pastor of this congregation, and the sincere regret with which we were called upon to part with him."

This good feeling was heartily reciprocated by their pastor. As his last entry in the record he writes these words : "I part from my people with deep regret, for they have been very kind to me, and though I have been among them but a short time, I have learned to love them with a



fervor, such as I never felt for any people under my charge. May the chief shepherd of souls lead them safely through life's journey and land them all securely where the wicked cease from troubling and the weary are at rest."

**REV. ADAM SCHINDLER LINK,**

of Centreville, Cumberland County, was called to succeed Dr. Wenzel, on September 12, 1854, as pastor of the charge, still consisting of Trappe, Keely's and Towamencin. No change was made in the arrangement and number of services. In addition to the use of the parsonage and lot, the pastor's salary was increased to \$525, Trappe paying \$278, Towamencin \$175, and Keely's \$72.

During Rev. Link's pastorate the membership roll rapidly increased. His great power lay chiefly in his emotional appeals, and by the solemn earnestness and at times striking originality of his manner he attracted the people, so that the church was frequently crowded to its utmost capacity. On November 11, 1855, he recorded 206 English communicants, with the note that it was the largest ever held in the Trappe church. But this number was subsequently exceeded, for on March 28, 1858, he enters the names of 255 English communicants, again stating that it was the largest ever held, and adds the prayer that it may prove to have been a season of great refreshing to God's people.

Rev. Link was in strong sympathy with the "new measure" movement, and strenuously advocated it in the congregation. On the third and fourth Sundays in January, 1858, he preached on the subject of "Social Prayer or Prayer Meetings," and as the subject was new and had been previously announced it brought out an unusually large attendance on both occasions. He forthwith introduced prayer-meetings, holding them at the different houses of such members as received the innovation with approval. The majority of the members, however, fearing that it represented a tendency to extreme emotionalism, viewed the entire movement with suspicion, and although it was doubtlessly attended in many instances with signal blessing, it finally produced such a tremendous upheaval in the congregation as to threaten its disruption. A large number, favoring the new measures, withdrew and contemplated the building of a church. Indeed, a site for a burying-ground and church was actually selected and purchased in the village. The ground for the parsonage was staked off, a well dug, and the prospective cemetery laid out in lots. The movement which Rev. Link had thus aroused he was unable to control. He did not anticipate any such catastrophe as an actual division, and rather than see it effected, handed in his resignation on December 22, 1858, which went into effect March 1st. Soon after this, the newly-made con-

tract was canceled, the project abandoned, and the fever-heat gradually abated.

REV. GEORGE SILL

Having preached to the congregation by invitation, on February 20, 1859, Rev. George Sill was elected pastor immediately after the service. On February 23d he was informed that he had been unanimously chosen to become pastor of the charge, including the three congregations, Trappe, Keely's and Towamencin, and having forwarded his acceptance on the 26th, preached his introductory sermon on March 27th. At this time an extra English service, every four weeks, was introduced at Keely's, in the afternoon, the services at the other two points remaining as before. The pastor now received a salary of \$600, with the use of the parsonage and appurtenances, Trappe paying \$325, Towamencin \$175, and Keely's \$100.

On the 30th of July, 1859, the vestry granted the pastor permission to have a chandelier and lamps placed in the church, so that evening service might be held, on condition that the money for the purchase should be collected specially for the purpose, and that no protracted meetings or anything else outside the regular order of worship and the established rules and customs of the congregation be introduced. The necessary lamps having been procured, the first evening service was accordingly held on the 16th of October, 1859. Rev. Sill preached from the text *Genesis 25: 34*, with "Our birthright" as the theme. At this time Wednesday evening services were introduced and regularly continued for some time.

During Rev. Sill's pastorate the annual commencement of the Female College of Collegeville, Pa., Prof. J. W. Sunderland, LL.D., President, was regularly held in the new church, by permission of the vestry. On August 11, 1861, a sacred concert was given in the Old Church by the young people of the congregation and the proceeds devoted to the Sunday-school.

A resolution was passed on September 3d, of the same year, authorizing the pastor to withdraw from the "Old Synod" and connect himself with the East Pennsylvania synod if he saw fit to do so. Rev. Sill attended the meeting of the East Pennsylvania Synod, held at Harrisburg in the Fall of 1859, and after presenting a statement of the case, the synod deemed it inexpedient to take any action in the matter, and so fortunately the resolution was not carried into effect. The method of voluntary subscriptions having proved insufficient to meet the current expenses of the congregation, the renting of pews was introduced by a resolution on April 23, 1860, and has been retained ever since.

At a congregational meeting, held April 21, 1862, the sad tidings of the sudden death of Rev. A. S. Link, Rev. Sill's predecessor, was announced, and after soliciting subscriptions the congregation sent a gift of \$57.25 for the relief of the stricken family.

In 1862, the English Lutheran congregation at Limerick was again brought in connection with the Trappe charge, and was regularly served by Rev. Sill, Rev. George F. Miller being the pastor of the German portion of the congregation.

The last few years of Rev. Sill's pastorate were years of great political agitation, and as in so many places during the civil war it was the means of precipitating trouble. His patriotic enthusiasm scintillated from the pulpit, and the feeling thereby aroused against the pastor, was intensified by his attitude on "Protracted and Prayer meetings." On March 11, 1861, he read a discursive paper to the vestry on the subject, prefaced with a consideration of the duties and rights of the church-councilmen and pastor. The matter was referred to a congregational meeting when it received a partial endorsement; the vestry, however, laid the congregational report on the table, and thus, though acting under the impulse of a zealous spirit, the measures which Rev. Sill proposed to introduce militated against him.

The provision for the annual election of the minister, practiced from the beginning of Weinland's pastorate, as early as 1800, enacted as a by-law on April 14, 1816, but for the most part remaining a dead-letter, was now revived, and at the election held April 6, 1863, Rev. J. Kohler, whose name had been proposed without his knowledge or consent along with Rev. Sill's, was elected. The experience of the congregation fully verified the opinion expressed by Dr. Mann, in his report as President, at the meeting of Synod at Reading in 1863, where the matter came up for consideration, that a "by-law, which was an instrument to depose at a yearly election, without any formal charge or trial, any minister of the congregation, was calculated seriously to detract from the dignity of the ministerial office and seriously to disturb the peace of the congregation." The First District Conference, to whom the subject had been referred, at the meeting held at Pottstown, July 28th of the same year, in the report of the sixth committee, earnestly recommended the congregation, as was subsequently done, to erase this the eleventh by-law from the Statute book, as being a provision altogether, as far as the committee were aware, unknown in the usages of our church. They at the same time recommended that as far as possible the congregation should practically retrace their steps and place themselves in the exercise of mutual forbearance and confidence in the same relative positions they held three years before. This, however, under the circumstances, was



deemed impracticable, and Rev. Sill having accepted a call to White-marsh, Montgomery County, terminated his engagement with the congregation on October 1, 1863. During his pastorate no formal complaint was ever made against his character or behavior in office, and two of the congregations of the charge expressly testified to the conscientious fidelity with which, under the manifest blessing of God, he had conducted his ministry among them.

**REV. JOHN KOHLER, D. D.,**

who did not consent to the former irregular election, and who, after having preached to the congregation on October 25, 1863, desired that another election should be held, was accordingly on November 29th, unanimously elected as pastor.

On several Sundays during the brief interim after Rev. Sill's withdrawal, the pulpit was supplied by Dr. J. Fry, then of Carlisle, and Dr. Wenzel of Philadelphia, a former pastor.

On January 1, 1864, Dr. Kohler entered upon his pastoral duties. A change was now made in the charge. Towamencin withdrew, and the two Limerick congregations, English and German,<sup>58</sup> were once more united with the Trappe charge. Rev. Kohler preached at Trappe in English every two weeks and German every four weeks, and English and German alternately at Keely's and Limerick every four weeks, observing the chief festival days in the three congregations alternately.

In October, 1864, special efforts were made to liquidate the debt still remaining on the church, amounting to \$1500. The congregation was accordingly assessed so as to pay the debt in two installments, the first after January 1, 1865, and the second during the following year. The entire indebtedness, however, was not fully paid off until some years later.

On the 23d of October, 1867, the seventh Jubilee of the great Reformation was becomingly celebrated. The church was beautifully and tastefully decorated with evergreens and flowers. The wall to the rear of the pulpit bore the inscription in evergreen, "The Seventh Jubilee of the

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(58) Built as St. James' union church, the corner-stone of which was laid April 17, 1817, by Dr. Jacob Miller, and the church consecrated on Whitsunday, 1819. The first pastor was Rev. Henry A. Geissenhainer, 1818-21; his successors were Dr. F. W. Geissenhainer, Sr., assisted by his son Fred. William, Jr., 1821-23; Dr. Jacob Miller, 1823-29; Conrad Miller, 1829-37; Henry S. Miller, 1838-52; George F. Miller, 1852-69, except from March, 1861, to the following April 6th. The first English service was probably held by Dr. F. W. Geissenhainer, Sr. The English portion of the congregation was separately organized by Jacob Wampole, and served by him from 1827-34; his successors were J. W. Richards, 1834-36, Jacob Wampole, again, 1836-38; Henry S. Miller, 1838-52; George F. Miller, 1852-61; George Sill, 1862-64. During this period the English and German congregations were united under Henry S. Miller, and again finally united and served by John Kohler, 1864-74; O. P. Smith, 1874-89, during whose pastorate in 1875-76, the new church, costing \$10,000, was built of stone and rough cast; Nelson F. Schmidt, 1889 to the present time.



Great Reformation," and on either side the dates 1517 and 1867. In the morning, after Dr. Fry had conducted the liturgical service, Dr. J. A. Seiss preached the sermon in which he set forth the great blessings restored to the church by the great reformation. Dr. Krotel followed in a short address in German. The pastor opened the services in the afternoon, when Dr. Krotel delivered an address in English, and Dr. Seiss closed the exercises with a few appropriate remarks. Services were again resumed in the evening, Dr. Fry delivering the main address. All these services were largely attended. The thank-offerings contributed for the benefit of the Theological Seminary and Muhlenberg College amounted to \$500.50, the names of all contributors being entered in a blank memorial volume specially prepared for the occasion. Revs. Henry S. Miller, a former pastor of the congregation, and L. Groh, were also present at these services.

During the Summer of 1871 the parsonage was extensively repaired and renovated at a cost of \$701.54. In April, 1870, the double row of maple trees leading from the street to the church was planted, and now having grown up into the full stature of well developed maples, afford delightful shade and enhance the appearance of the grounds.

Dr. Kohler, during his pastorate, discountenanced the new measures hitherto more or less prevailing, and had no sympathy for any meretricious, emotional forms of service. He endeavored to place the congregational worship on a solid basis by introducing part of the liturgy, but in this he was obliged to encounter many more obstacles and deeply rooted prejudices than did Dr. Muhlenberg in the early days. He was, however, unwilling to compromise his conscience for the ease and comfort he might otherwise have enjoyed, and was ready to suffer reproach in advancing what he deemed of vital importance to the church. But the consequences of a tendency for years in an opposite direction were not to be so readily counteracted. Dissatisfaction arose, and again the odious and troublesome by-law, No. 11, on the annual election of the minister, which, on November 30, 1863, had been unanimously repealed, was illegally applied. On May 8, 1873, the First Conference convened at Trappe, when the existing difficulties were duly considered and apparently adjusted. However on the 27th of September Dr. Kohler resigned the charge and accepted a call to Stroudsburg.

On December 14, 1873, Rev. S. A. Ziegenfuss was unanimously elected to succeed Dr. Kohler, but declined the call.

## REV. OLIVER PETER SMITH.

While yet a student in the Lutheran Theological Seminary of Philadelphia, Rev. Smith was elected on March 29, 1874, to become pastor after his ordination. Having been regularly ordained by the Ministerium at Lancaster on June 2d, he was installed on the 10th, and at once assumed the charge of the three congregations. According to the requirements of the call, he preached every Sunday at Trappe, one service every four weeks being German, and one of the English services being held in the afternoon. After May, 1879, the German service was transferred to the afternoon, and the English afternoon service to the morning, and in the Fall of 1885 an extra English service was introduced on the morning still left open. At Limerick and Keely's Rev. Smith held service every two weeks alternately English and German. On the 23d of May, 1874, an improved set of by-laws, both in form and substance, having been drafted by D. Y. Custer and J. T. Miller, was adopted by the congregation and printed in pamphlet form. In June, 1877, the envelope system for beneficence was introduced in the congregation and has been regularly continued.

The church as it then stood did not contain many necessary arrangements and conveniences, and this being more and more felt, it was at length resolved, on March 18th, to have it entirely remodeled. Subscriptions for the work, amounting to \$3000, were soon reported. The work of reconstruction at once began and on January 14, 1879, the newly remodeled building was solemnly rededicated. Services were held on Saturday and Sunday, morning, afternoon and evening, a number of clergymen having been engaged to preach and assist in the services. The building was finished in fine modern style, chaste and churchly, with entirely new furnishings, the special new features being the basement, recess for chancel and pulpit, and semi-circular pews on a slightly inclined floor. The total cost of remodeling was \$6,658.88, of which sum \$803.25 was contributed by the ladies of the congregation for furnishing the church with carpet, cushions, etc., \$107 by the Bible class for chairs and table in the basement, and \$80 by the Sunday-school for a new cabinet organ. The debt remaining on the church was \$1716.68, but this was speedily liquidated. At this time, in January, 1879, Mrs. Samuel Gross Fry (now Mrs. Charles Gross,) presented the congregation with a handsome silver communion service. In April, 1881, the valuable gift of a large marble baptismal font was received from Messrs. F. S. Gross of Lee, Mass., and C. H. Gross of Philadelphia. The congregation is also indebted to the generosity of the Gross brothers of Lee, Massachusetts, for the marble walk, laid in 1889, leading from the gate to the church. During the

Fall of 1881, repairs and alterations were made at the parsonage at an expense of \$376.97.

The year 1883 was the memorable quarto-centennial of the birth of the great Reformer. This event, which was so universally and enthusiastically celebrated on October 23d, was duly observed by the pastor, assisted by a number of Lutheran ministers, with highly interesting and appropriate services in both the old and new church. The memorial offerings of the congregation contributed this year for the new Seminary at Mt. Airy, including the collections at this service, amounted to \$365.05. The remaining sum of the congregation's apportionment toward the new Seminary, \$130, was finally paid on January 1, 1889.

On June 30, 1884, the pastor sustained a severe blow by the early death of his cherished help-meet. Mrs. Laura Affie Smith, *nee* Barnes, was deeply mourned by the congregation to whom she had endeared herself by many lovable traits of character. She was buried in the cemetery connected with the church.

In 1887 the first district Conference was invited to convene at Trappe and participate in the celebration of the centennial anniversary of the death of the Patriarch of the church. Special services were held in both churches, and a collection of \$74.50 was gathered, \$31.73 contributed to Muhlenberg College, and the remainder to the seminary.

Rev. Smith's ministry at Trappe was singularly blessed. The prejudice against the liturgy still existing when he assumed charge, was by judicious tact gradually allayed. Peace and harmony were fully restored and maintained, and the congregational life and work much advanced, but as the three congregations were gradually expanding, the work required was more than one man could perform, so that Rev. Smith became convinced of the necessity of dividing the charge. A call to Pottstown afforded the opportunity and became the occasion of effecting such a division. Rev. Smith resigned the charge on February 10th, which went into effect May 1st, thus bringing to a close the longest and one of the most successful pastorates since the time of Muhlenberg.

#### DIVISION OF THE CHARGE.

By a unanimous vote on March 10, 1889, the congregation resolved to call and support their own pastor, Limerick (St. James') and Schwenksville<sup>59</sup>

(59) The Old Keely's church (New Jerusalem union church), still standing but no longer used, is located about a mile West of Schwenksville. On February 14, 1756, a deed was drawn up by Valentine Keely and his wife Susanna, to Hieronimus Haas and John Kepler, miller, members of the Trappe Lutheran church, for one acre of land for a burying ground, the erection of a school-house and the maintenance of a German school. But as the framers of the deed died shortly afterwards, it was never executed. A purchase was, however, effected on the part of the Lutherans by George Michael Bastian, John Kepler and Valentine Krause, members of the Trappe church, and for the German Reformed by Martin Keeler, Henry Keely and Valentine Sheelich as trustees. It was also stipulated that if a house of worship should be erected thereon, it was to be held jointly by



(New Jerusalem) uniting to constitute a separate charge. Rev. Nelson F. Schmidt, residing in Schwenksville, became pastor of the latter charge, and the present pastor of the Trappe congregation was called April 4, 1889, and installed as pastor on June 23d by Rev. J. P. Deck of Germantown, deceased, Dr. C. W. Schaeffer preaching the installation sermon from *Acts 20: 27*. English services are now regularly held every Sunday morning, and every two weeks in the evening, and a German service every four weeks in the afternoon. The Lord's Supper is administered four times a year instead of semi-annually as heretofore.

At the time the charge was divided a large number of the substantial members of the congregation united with other Lutherans at Royersford, to form Grace Lutheran church, Rev. J. Neiman, pastor, but in spite of this loss and the increased expenses now incurred, the congregation has always promptly and fully met all its financial obligations. The congregation is widely scattered, and the pastor in going his rounds must cover a circle of about eight miles diameter.

It will be sufficient to indicate the present status and work of the congregation by appending a summary of the last synodical report: Number of members four hundred and fifty,<sup>60</sup> communed within the year, four hundred and eleven. Officers and teachers of the Sunday-school, twenty; scholars, one hundred and forty-nine; value of church property, \$10,000; current expenses, \$1300.50; Foreign Missions, \$25.00; Home Missions, \$66.66; General Beneficence, \$100; Theological Seminary, \$15.00; Orphans' Home, \$125; other charitable purposes, \$139.25.

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the two denominations. A log school-house was built in 1762, in which religious services were occasionally conducted. After the battle of Germantown, October 4, 1777, it was used for a short time as a hospital for the sick and wounded soldiers. After the war the building was enlarged and divided into two apartments, one being used for the school and the other exclusively for worship. It was torn down in 1834. The church (from the beginning known as Keely's), a two-story stone building, with an interior gallery on three of its sides, was erected in 1835, and consecrated in the Fall of 1836. It was organized by Rev. J. W. Richards, D. D., just before his departure for Germantown, and served regularly by the pastors of the Trappe congregation until the final division of the charge. In 1887, during Rev. O. P. Smith's pastorate, the Lutherans withdrew from the old union church and erected a fine brick edifice in Schwenksville, the corner-stone of which was laid on Sunday, October 9, 1887, by Rev. Smith, and the church (New Jerusalem) consecrated by him on Easter Sunday, April 21, 1889. Rev. Prof. William Wackernagle, D. D., preached the consecration sermon, Rev. Jas. L. Becker and the present pastor of the Trappe congregation participating in the services. On the following Sunday Rev. Nelson Schmidt was unanimously elected as pastor and entered upon his duties in the charge on May 1, 1889. The debt remaining upon the church, which cost about \$15,000, when Rev. Schmidt became pastor was \$2700, of which \$1655 was paid the first year by the apportionment system which Rev. O. P. Smith had inaugurated, and the remainder of the debt liquidated in 1892. On May 8, 1892, the pastor conducted a very interesting service of praise in recognition of this fact. Rev. Schmidt has firmly entrenched himself in the hearts of his people, and is approved a faithful laborer by the fruits with which his labors are being crowned.

(60) This includes all whose names appear in the records as members, but is somewhat in excess of the actual active membership, representing a number who have removed from the neighborhood, regularly attend and contribute to other churches, but who, because of ownership of burial lots in the cemetery of the church, and for other reasons, retain a nominal membership and attend communion. The reasons for a regular connection with other Lutheran churches in such cases are common and obvious and have been repeatedly urged.



## Sunday=School and Societies.

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The Sunday-school was organized during the pastorate of Rev. J. W. Richards, D. D., in 1836. There was at first strong feeling manifested against its introduction, but it never broke out, as in so many other places, in open, violent opposition. The vestry would not permit the Sunday-school to be held in the church, but owing to Dr. Richard's urgent efforts, heartily supported by Matthias Haldeman, Esq., and Major Daniel Fry, permission was obtained to use the school-house for Sunday-school purposes. Here the Sunday-school continued to be held for a number of years, when it was transferred to the old church. In 1859, as the old church was leaking in many places and scarcely serviceable, the Sunday-school moved into the new church. But after the old church was re-roofed and thoroughly repaired in the Spring of 1860, it was re-opened for the use of the school in September. For several years the Spring and Summer sessions were held in the old church, and in Winter the Sunday-school again used the new building. The first superintendent was David Y. Custer, one of the oldest members still living, assisted by Margaret Young. After the church was remodeled the Sunday-school permanently occupied its present comfortable quarters in the basement.

The fiftieth anniversary of the Sunday-school was commemorated with special services on the last Saturday of August, 1886. Dr. Fry delivered the main address in the new church in the morning, the pastor, Rev. O. P. Smith and several other clergymen also participating. In the afternoon the Ringold Band of Reading, then enjoying a national reputation, gave a concert on the grounds. The mercury had reached the highest point of the season, but despite the heat the largest crowd that ever assembled during the pastorate of Rev. Smith was attracted to the celebration. The Sunday-school, which before the present pastor assumed charge, closed with the Christmas festival and re-opened in the Spring, is now held continuously throughout the year. In addition to the regular congregational contribution, the Sunday-school sends an annual Christmas gift to the Orphans' Home at Germantown, and this year donated \$25.00 to the orphans. The present officers are Mr. Edwin G. Brownback, superintendent; Mr. Milton H. Keeler, treasurer; Miss Hallie R. Vanderslice, secretary, and Mr. John I. Bradford, librarian.

**THE MUHLENBERG MISSIONARY SOCIETY**

was organized by Rev. Jacob Wampole in 1837. This society was in active operation for some years after Dr. Wenzel's pastorate in 1854, and was then discontinued.

**THE YOUNG PEOPLE'S LYCEUM.**

This Society was organized and introduced by Rev. O. P. Smith on November 22, 1879. The object of its establishment was the advancement of the social and religious interests of the young people and the cultivation of a literary taste. A very choice library, containing select works of the various standard authors, was also established by the society under the direction of the pastor and Prof. Abel Rambo then president of the vestry. In 1889, when regular evening services were introduced by the present pastor, the society presented a new chandelier and lamps to the congregation, and has since in many ways contributed to the church and Sunday-school and other benevolent objects. It still continues to prosper. At the last annual meeting, held October 26, 1893, Prof. M. H. Richards, D. D., of Allentown, delivered a very excellent and well received lecture on "My Den of Eden."

**THE PASTOR'S AID SOCIETY**

was organized by the present pastor on Saturday, October 10, 1891, with thirty-five members. It is but two years old, but it has long since justified its establishment. The membership now numbers eighty-two. At an expense of \$60, it provided the church with a large iron safe for the custody of the historic relics and records of the church. It has been instrumental in accomplishing much good in the visitation of the sick, relief of the poor, work for the orphans, and general beneficence, and has always proved true to its name.

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## The Parochial School.

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The honor of building the first school-house in the township belongs to the Augustus congregation. It was built of logs in December, 1742, as on January 5th, Muhlenberg speaks of it as being already erected.<sup>61</sup> Some of the Reformed members and a number of "unbaptized Pennsylvanians" in the neighborhood contributed somewhat to the work and cost of building. On Monday, January 10, 1743, the school opened with Muhlenberg himself as the first school-master. "Since ignorance among the youth is so great in this country," he says, "and good school-masters very rarely found, I had to take this matter also in my hands."<sup>62</sup> Children (?) from seventeen to twenty years of age, with A, B, C books under their arms, came as his first pupils. He spent a week alternately at Philadelphia, Trappe and New Hanover, teaching both German and English. But this, of course, could not long continue. In 1745 he secured as parochial school-master, John Jacob Loeser, who by his excellent Christian character and fidelity had won Muhlenberg's confidence. He taught the school during the Winter, and in Summer, when the school was closed, supported himself by manual labor. The following year, as Loeser was called to New Hanover, Muhlenberg engaged the services of John Frederick Vigera, who, however, went to Lancaster in 1748, and in 1750 moved to Philadelphia where he taught for two years. After Vigera's departure, Adam Meier, who hailed from Germany, took charge. About thirty or forty scholars at this time attended the

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(61) When the members armed with broad-axes, hand-mauls and wedges, assembled to build the school-house, some felled the trees, others notched the logs and put them in place, and still others split clap-boards or shingles for the roof. Some sought out and hauled shapely stones for the fire-place, and some prepared the sticks and mud for the chimney. The building was about 18 x 22 feet, one story seven feet high, built of round logs with the cracks daubed with mortar called "kat and clay." The floor was made of split logs, roughly hewn, called "puncheons;" the hearth was of stone, about four feet wide and as long as the width of the fire-place, the back wall and sides of the fire-place being also of stone. At the hearth a piece of ground was left without a floor, to afford the scholars a place to stick their goose-quills to make them of uniform pliability. There was one ledge-door in the side of the building with wooden hinges and latch. The windows ran the whole length of the side or end of the building, three to twelve inches high with little posts set in a foot apart on which oiled paper was pasted in lieu of glass. The second log school-house, however, built in 1750, was provided with regular window frames, sash and glass panes. Slanting writing boards were fastened along the wall even with the under edge of the windows. The scholars mounted slab seats without backs, and a short slanting board in one corner near the end of the hearth constituted the school-master's desk. Wood stoves were set up in the Winter, and during the noon recess the boys split up the logs for kindling. (cf. Hist. of Mont. Co., p. 364.)

(62) Dr. Mann's Life and Times of H. M. M., p. 130.



school. As the school-master had a family, and the school-house contained but one room, it became necessary to erect another building. A new log school-house was accordingly built in 1750. The expense incurred did not exceed £30. At this time Muhlenberg drafted a constitution and a series of rules<sup>63</sup> for the parochial school which, on December

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(63) The following Rules for the parochial school, recorded in Muhlenberg's minute book, were adopted on December 29, 1750 :

" 1.—We (the vestry) unanimously pledge ourselves to see that our school-house is at all times provided with a competent and faithful Evangelical Lutheran school-master.

2.—The school-master, before being engaged, shall be examined by the pastor, or in his absence by his substitute, to ascertain whether he is well grounded in our evangelical doctrines and lives in accordance with them ; whether he is efficient in reading, writing, arithmetic, singing, organ playing, also in the English language, if there is demand, or has good gifts to make up readily whatever deficiency may still remain.

3.—After being duly declared competent by the pastor, he shall be regularly presented and introduced to the congregation.

4.—The school-master shall regularly instruct the children according to the instruction and method appended to these articles. (This is unfortunately missing, as the pages immediately following these rules are torn out.)

5.—He shall manifest the same fidelity in teaching children of neighbors and of other denominations as those of our own church according to the prescribed method of instruction.

6.—He shall, whenever possible, teach six hours every day, and in short days at least five hours, at noon give the children not more than one hour recess, during which time, as well as during school hours, see that the children do not misbehave, and especially that they do not fight, quarrel, swear, or use improper language, and if found guilty of these things, earnestly reprove them or use other disciplinary measures if necessary.

7.—Not the slightest oath or any idle talk shall be heard in or out of the school, on the part of the school-master, his wife, or children, so that the little ones be not offended and made partakers of like grievous sins as well as God's righteous judgment.

(8) The school-master shall exercise proper discipline over the children, give them directions how they should enter and leave the school-house, admonish them to behave in a Christian-like and becoming way on the street if they would live as Christian children and not as *Indians*.

9.—The school-master shall not entertain any complaints from parents or employers, but shall direct them to the pastor and vestry, when their complaints shall be properly heard and investigated. Neither school-master, wife, nor children shall accost any one rudely in the school-house, much less begin a quarrel, or resort to angry words or blows.

10.—On Saturday the school-master shall instruct only in the morning, and in the afternoon shall clean the church ; and when divine service is to be held shall open and close the shutters at the proper time, cover the altar, lead the singing, play the organ, and be ready to assist the pastor whenever it may be necessary.

11.—The school-master shall not open the school-house for any but the regular preacher of our united congregations and their representatives, and by no means give the keys to disorderly "vagabonds."

12.—If the school-master has any complaints to make he shall modestly submit them to the pastor and vestry, and look for their help and advice, but never act as his own judge, much less side with others to the injury and detriment of the church and congregation."

The school-master is then required to bind himself to the observance of the rules "with hand and seal," in a formula which follows. As remuneration for his services as school-master and organist the following is stipulated:

" 1.—He shall charge for every pupil semi-annually seven shillings and six pence in money and one-half bushel of grain.

2.—He shall occupy the school-house in quiet possession and have free fire-wood.

3.—He shall have the right to cultivate and use as much of the three acres of the church and school land as may be indicated and permitted by the vestry.

4.—He shall receive the collections taken up on the two high festivals of the year, viz., Easter and Whitsunday, for organ playing.

5.—At church weddings he shall take up the collection with the "klingsack" and have the same for playing the organ.



29, 1750, was signed by the Eldeste and Vorsteher. In the following year trouble arose with the school-master, especially on account of his ungodly wife, who was frequently guilty of using profane and unbecoming language in the presence of the pupils. The school-master himself, moreover, was associating with people who were in open hostility to the church, and was gradually losing all control over the children. He was in consequence discharged, but as he could not secure another position during the Winter, was permitted to occupy the school-house dwelling until the following Spring. In the meantime the noted Gottlieb Mittleberger, whom Muhlenberg found "moderate, steady and willing to serve,"<sup>64</sup> was engaged as school-master and organist. But owing to the meager support he received, and the opposition he encountered from parties at variance with the church authorities, he resigned his work in 1753, and in the following year returned to Germany. For his services the last year he received £10 18s. 7d. During this period a definite method of instruction was pursued which, though referred to but not incorporated in the rules, was substantially the same in all three congregations. The orphan school at Halle served as a model. As soon as it became possible various grades according to aptness and progress were differentiated, and formed into classes. The text books forming the staple articles of the educational diet were "Das A, B, C Buch," "Der Psalter," "Das Neue Testament," also the English New Testament, "Das Glaubens Lied,"<sup>65</sup> and after 1749 "Luther's Kleiner Catechismus." Public examinations were held in the presence of the congregation several times

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6.—He shall enter the names of baptized children in the church record regularly and neatly, for which he shall receive a "gratual" from those who are not poor and are willing and able to pay.

7.—He may also receive a small portion of the interest accruing to the congregation, but only if the greatest necessity demands, and if the church shall have capital invested at the time."

These terms are made on condition of absolute conformity to the rules and prescribed method of instruction. If he should prove unfaithful he was to receive two or three month's notice to vacate the school-house, and was cautioned that if compelled to do so by the Christian authority of the land, any trouble that he might occasion would be at his own peril.

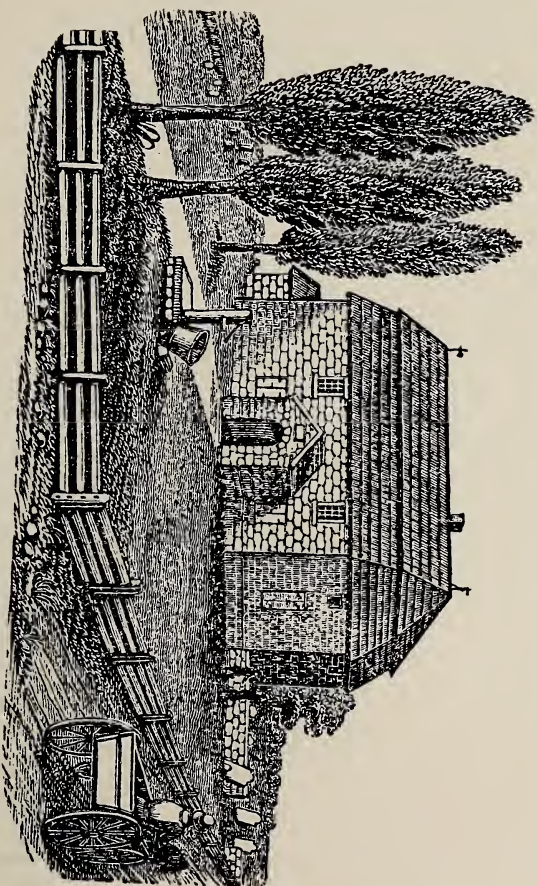
(64) Hall. Nach. I., p. 551.

(65) Furnished by Dr. F. M. Ziegenhagen, containing the main doctrines of the catechism in verses. It was added to the edition of Luther's Small Catechism, by Christ. Saur of Germantown in 1752. (Dr. Mann's Life and Times of H. M. M., p. 201). But the Glaubens Lied, or Order of salvation was not an adequate substitute for the catechism, since it lacked the holy sacraments, (Hall. Nach. I., p. 113) so that Luther's small catechism was printed by Benjamin Franklin in 1749 and also introduced. The honor of printing the first Luther's Small Catechism in German does not, however, belong to Franklin, but to Christ. Saur, the enterprising printer and publisher of Germantown, who made his own type, did his own binding, manufactured his own paper and ink; edited the first German newspaper and printed the first German Bible in America in 1743. The title page of this earlier edition, printed in 1744, reads:

Der | kleine | Catechismus | D. Martin Luthers. | Mit Erläuterungen | herausgegeben | zum Gebrauch | der | Lutherische Gemeinen | in | Pensylvanien | Germanton | Gedruckt bey Christoph Saur | 1744.

(Hildeburn's Issues of the Pennsylv. Press, Vol. I, p. 194). A copy of this catechism is in the library of the Historical Society of Pennsylvania.

SESQUI-CENTENNIAL MEMORIAL OF THE OLD TRAPPE CHURCH.



THE OLD TRAPPE CHURCH AS IT APPEARED FROM 1743 TO 1814.  
REPRODUCTION OF A RARE OLD PRINT.



during the school term, or at least when the school closed in the Spring. After the examination, printed Bible verses and "cakes" were sometimes distributed to the scholars.<sup>66</sup> That gratifying progress was made in the various schools is evident from the report which Brunnholtz sent to Germany, in which he says, that if the fathers in Europe could hear the American children sing, pray and read, they would shed tears of joy and consider themselves amply repaid for all their trouble.<sup>67</sup> Muhlenberg felt the loss of Mittleberger's services keenly, and in the same year, 1753, he writes:<sup>68</sup> "The schools in the country congregations are still in a bad way because competent and upright teachers are rare and the salary is insufficient, the members are widely scattered, most of them poor and the children needed for work in the Summer." As early as 1746 Muhlenberg expressed the hope that free schools might be speedily introduced, and in 1754 felt that the perpetuation of the congregation depended upon their establishment.<sup>69</sup> This year, owing to the efforts of Dr. Richard Peters, Benjamin Franklin and especially Dr. William Smith, first provost of the College and Academy of Philadelphia, later the University of Pennsylvania, the need of free schools was brought to the attention of the Society for the Propagation of the Gospel, in London, and through its agency £12,000 were soon collected in Holland, £20,000 in Scotland, and a still greater sum in England, the interest of which was to be devoted to the charity schools. The Society for the Propagation of Christian knowledge among the Germans in Pennsylvania was organized out of the other society (S. P. G.) and on March 15, 1754, six trustees were appointed by it to carry on the work of the charity schools, viz., Gov. James Hamilton, Supreme Judge William Allen, Secretary of Pennsylvania Richard Peters, Postmaster Benjamin Franklin, Interpreter Conrad Weiser, Esq., and Dr. Wm. Smith, Provost of the Philadelphia Academy. Charity schools were immediately opened in many different places and among the rest at Trappe. Rev. Michael Schlatter, Reformed clergyman, was appointed

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(66) On the occasion of a visit to Kingcess, on the Schuylkill, March 7, 1763, Muhlenberg, after the schoolmaster had examined the children of the school in the five parts of the catechism, "the order of salvation," appended to the catechism, and also copious proof texts, conducted a brief examination on the Ten Commandments, creation of man, the fall and redemption. "I can well say," he writes (Hall, *Nach.* Old Ed. p. 1093), "that such a school for the youth as this, is the most vigorous onslaught upon the deeply-rooted kingdom of darkness, and is the genuine mustard-seed out of which the kingdom of Christ must grow. At the close we sang the 146th Psalm in beautiful harmony and concluded with prayer. I told the children that I was pleased with their diligence and was willing to send them something, either a cake or a booklet for each one; they should tell me which they preferred. One answered that a book lasted longer and was more useful, to which the rest agreed; I am consequently a debtor."

(67) Hall, *Nach.* II., p. 171.

(68) *Ibid.* p. 177.

(69) *Ibid.* pp. 177, 178.



superintendent of the system by the London Society at a salary of £100. The Trappe school-house was offered to the trustees of the Society without charge,<sup>70</sup> and after the ready concurrence of the Reformed members of the community had been obtained, the offer was accepted. The school was opened by Michael Schlatter on February 16, 1755, with Charles Cornelius Raboteau,<sup>71</sup> whom Muhlenberg had strongly recommended to the trustees, as school-master at a salary of £25, with an additional allowance of £10 for his wife. John Schrack and Nicolaus Kuster of the congregation were two of the seven trustees appointed for New Providence and Skippack. Muhlenberg was engaged as catechist of the Charity schools of New Providence (Trappe), New Hanover, Vincent Chester County and Reading and drew a regular salary.<sup>72</sup> Children of all denominations were received without discrimination. Reading, writing, and arithmetic were taught in English and German, and the girls in addition were taught sewing. The children were instructed in the general truths of Christianity and the different parties indoctrinated in their respective catechisms.

Muhlenberg, deeply concerned for the education of the steadily increasing number of Germans in the province, hailed the new scheme with joy, and supported it heartily. In a letter<sup>73</sup> to Benjamin Franklin, which was read to the trustees, after stating that he had even attempted to buy a printing press to serve his countrymen, but was obliged to drop his design by reason of his increasing family and narrow circumstances, he strongly recommended the trustees to purchase a press, offering to undertake its management and use his whole influence to support it. The trustees approved his suggestion, and bought a press of Benjamin Franklin at an actual cost of £186 3s., and immediately started a Ger-

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(70) The "petition of the Vestrymen and Wardens in the name of the German Lutheran congregation at New Providence, about Perkiomen and Skippack, in the County of Philadelphia," in which the offer was made, forwarded by Muhlenberg to the trustees, was subscribed by John Schrack, Anthony Heilman, Jacob Schrack, Valentine Sherer, John Hubner, John Heilman, Nicholas Custer, Hieronymus Haas, Michael Bastian, Conrad Yost, and Nicolas Seidel. *Life of Dr. Wm. Smith*, Vol. I, p. 70.

(71) Muhlenberg says of him in a letter to Dr. Wm. Smith (*Life of Dr. Wm. Smith*, vol. I, p. 79): "Cornelius Rabatan (more correctly Raboteau) is a true-born Englishman, a Presbyterian bred and . . . besides his native English, speaks indifferent good French and Dutch. He is much beloved by people of all persuasions for his decent and Christian behavior." As revealing the intimate and friendly relation in which he stood to Muhlenberg, we quote the following baptismal entry made by the latter in the church record: "Mr. Charles Cornelius Raboteau, his spouse Mary Elizabeth; their first born son Charles Cornelius Henry Melchior was born Anno 1756, October the 15th, 12 o'clock at night: baptized October the 23d. God fathers Henry Melchior Muhlenberg and the father of the infant."

(72) On July 24th, 1755, he signed a receipt for £15 "as catechist to the Society's free schools . . . commencing from May 1, 1755." *Ibid.* p. 94.

(73) *Ibid.* p. 66.

man periodical to advance the cause of the Charity schools.<sup>74</sup> But as Muhlenberg had anticipated, the plan met with determined opposition. Christopher Saur, printer and publisher at Germantown, was quick to discern and exaggerate the political and Anglican tendency which the movement seemed to take, and soon excited and fostered suspicion and distrust through his newspaper, so that the Charity schools never grew in popular favor. After a few years, owing to the growing opposition and indifferent success, as much as to the exhausted condition of England after the triumphant issues of the Seven Years' War, terminated by the Treaty of Paris, February 10, 1763, the London Society withdrew its support and the entire scheme of the Charity Schools gradually and in 1763, completely came to an end.<sup>75</sup> At Trappe, in fact, the plan was little more than attempted. Muhlenberg says<sup>76</sup> that on July 8, 1763, he was instructed by the authorities to inform the trustees and schoolmasters in Providence, New Hanover and Pikestown that the scheme of the Charity schools had been abandoned, but the statement needs some qualification. The two trustees at Trappe (Providence) continued to serve until the plan was dropped, but at this time there was no schoolmaster here in the pay of the Philadelphia trustees, since almost from the beginning, as far as Trappe was concerned, the Charity school was a pronounced failure. At New Hanover the plan was more successful, and thrived until it was doomed by the edict. Schoolmaster Walters was the last one engaged there by the trustees, and when the school was closed he received from Dr. Richard Peters, through Muhlenberg, £18 as salary for the last three quarters of the year. When the school opened at Trappe, "eighteen poor children"<sup>77</sup> were in attendance, but already in October of the same year, 1755, John Fleischer appears as the parochial school-master. He received a salary of £24 and served until 1760, when he removed to Reading.

On August 1, 1760, the following rules were added to those already enacted. "(a) Any desiring to send children to the school for the entire year shall pay for each child 10 s. and one bushel of grain, and contribute also a portion of the fire-wood. (b) For one child, for half a year, 5 s. and one bushel of grain together with a portion of the fire-wood. (c) No child shall be received irregularly for a few days at a time."<sup>78</sup> In 1762

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(74) Muhlenberg received the offer from the Society to become inspector of its publication at a stipulated salary, but being compelled for special reasons to decline, he recommended Handschuh in his stead, who accordingly received the appointment. (Hall. Nach. II, p. 210.)

(75) Hall. Nach. II, p. 227. Dr. Mann's *Life and Times of H. H. M.*, p. 337. Dr. Mann's *Vergang. Tage.*, p. 8.

(76) Hall. Nach., Old Edition, p. 1108.

(77) *Life of Dr. Wm. Smith*, Vol. I, p. 93.

(78) Muhlenberg's *Minute Book*, p. 36.

several short-lived schools were started in the township, and as a result, the main school at the church was empty. But in the following year, a new interest in the parochial school having been aroused, another school-master, who had been a subordinate officer in the German army, taught and disciplined the children in the school-house. His special qualifications, which Muhlenberg ascertained when on May 11th he made application for the position, were that he wrote a good hand and could play a choral upon the organ (*einen Choral auf der Orgel schlägt*).<sup>79</sup> The next day (Ascension) when Muhlenberg conducted service, the school-master was invited to play the organ. "After service," Muhlenberg says, "I asked if they (the congregation) would engage the organist whom they had heard, and have him conduct the school; they assented, but said: if they could only raise enough for his support, for those members living several miles distant stated that they were obliged to maintain school-masters in their own districts, and whilst they were willing to contribute something for organ-playing, the rest of the members whose children could attend the school at the church, must chiefly provide for his support. I made a test, had the members subscribe what they would give a year for organ-playing, and found the sum was £11. If now the rest pay the usual school fee for their children, the school can with God's help again be continued."<sup>80</sup> Muhlenberg, who now lived in Philadelphia, again visited the school on June 17th, wrote out a series of regulations and showed the new school-master how he should proceed with the children. And so with varying success and some intermissions, the parochial school was carried on until supplanted by the public school system.

The log school-house was torn down in 1793, and superseded by a more pretentious structure, built of stone with white pointed joints, containing a school-room and dwelling for the school-master. Between the years 1808 and 1811 Francis R. Shunk, afterwards Governor of the State, served as schoolmaster, one of his pupils being Hon. Jacob Fry, father of Dr. Jacob Fry of Reading, and for a number of years president of the vestry. His immediate successor as school-master was Hon. Joseph Royer. In 1816, as there was no resident school-master at the time, and as in consequence the school was closed, the use of the school-house and dwelling was granted to certain private parties for school purposes, on condition of keeping the building in good repair and paying a rental of \$14 for the year. The following year the parochial school was again revived, but from this time the dwelling was regularly occupied by the sexton. In addition to the dwelling, kitchen, and granary connected with the school-house, the use of a stable and garden, which were attached at this time, and a separately enclosed lot for pas-

(79) *Hall. Nach.*, Old Ed., p. 1098.(80) *Ibid.* p. 1099.



turage or cultivation, was granted to the sexton. The last parochial school-master was Abraham Miller, who taught in 1845.

In April, 1846, shortly after the act providing for public schools was accepted in the township, the vestry rented the building to the directors of the public school for a period of six months for \$10, reserving the right to use it for meetings as occasion required. But the introduction of the public school was the death knell of the parochial school, and indeed of the school-house itself. On January 1, 1851, on motion of George Yost, it was unanimously resolved to tear the building down. Amos Essig, the last sexton to occupy the dwelling, received notice to vacate on April 1st, and in September the last vestige of the ancient landmark was removed.





## Church Lots.



On March 10, 1743, the congregation bought two adjoining tracts of land. The first tract was purchased of Thomas How, a member of the congregation, for £1 15s. It is thus described: "Beginning at the Great road; thence by land of Thomas How, N. E., 42 perches; thence by land of John Harpel, S. E., 3 perches and 14½ feet; thence N. W. by Harman Indehaven's land, 42 perches to said road; thence to beginning—containing one acre."

The second tract was purchased of Harman Indehaven for the consideration of five shillings "as also other good causes." This tract adjoined number one and was 42 perches by 4 perches, containing one acre and eight perches. The titles to these lots were made in the "name of Nicolas Cressman and Frederick Marsteller, church wardians of the High Dutch Lutherine Congregation and to their society and their successors to and for the said congregation to erect and build a church thereon and burial place as the said wardens and congregation shall see meet and convenient."

The next addition to the Church property was made on April 27, 1751, when the congregation bought of Henry M. Muhlenberg one acre and one perch for £5, "lawful money," which the latter purchased of John George Krissman on Jan. 6, 1747, for £3. This conveyance was made to "Frederick Marsteller and Jacob Schrack, their heirs and assigns, in trust and for use, intents and purposes of the church called the Augustus Church, belonging to the Lutherien congregation according to the unaltered Augsburg Confession." The indenture records it as follows: "Beginning at a stone on the N. E. side of the confirmed Great Road, thence by Church land 40 perches and 7 feet to a stone in the line of said Henry Muhlenberg's other land; thence by the same S. E., 4 perches to a stone; thence S. W. by said John George Krissman's land, 40 perches and 3 feet to a stone on the side of said Great Road: thence by the same N. W. 4 perches to the place of beginning." Muhlenberg duly acknowledged this conveyance as his deed before Conrad Weiser, Esq., Justice of the peace. This land was sold by William Penn to William Streepier on Jan. 21, 1705, in a tract of five hundred acres. The latter sold it to Peter Johnson on March 1, 1714, and on the 20th of Dec., 1722, Johnson sold two hundred and fifty acres of it to Harman Indehaven, who

practically presented one acre and eight perches of it to the Church, and sold thirty-one acres of it to John George Krissman on July 20, 1746. The latter sold one acre and one perch of the thirty-one to Muhlenberg, who duly conveyed it to the trustees of the congregation.

The last purchase of land, a deed for which was executed on April 3, 1837, was made of Michael Shupe for \$1152, on June 30, 1836, including 5 acres and 39 perches adjoining the first two lots. This land was owned by Dr. Muhlenberg and sold by Peter Muhlenberg to John Winner and by him on June 14, 1809, to John Groves and conveyed successively to John Graff on May 31, 1811, to Cornelius Tyson March 28, 1813, to Elias Laver March 31, 1829, to Michael Shupe April 6, 1830, and sold by him to "Rev. Jacob Wampole, the Trustees, Elders, Wardens and their successors, in trust for the congregation." The first three lots were inclosed by a rough-cast solid stone wall with board coping, completed in 1759. After the addition of 1836 was made to the property, the greater part of it was removed and the enlarged grounds were compassed by more modern fencing.

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## The Cemetery.

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The part of the first two lots to the rear of the Old Church was used as a burying-ground about thirteen years before it was duly purchased by the congregation in 1743. The first addition, made in 1751, was the part of the lot bought of Muhlenberg, parallel to the original burial ground on the S. E. side, and a narrow strip of fourteen feet from the lot last purchased was next added on the N. W. side in 1841. It was enlarged in the same direction in 1850 by sixty feet, and the last addition, by which the cemetery was extended to the N. W. limit of the church property, was made in 1865. The graves in the oldest part of the cemetery all face East looking toward the German Fatherland and significant of awaiting the resurrection. Here,

Each in his narrow cell forever laid,  
The rude forefathers of the hamlet sleep.

The oldest legible epitaph reads: "Here Lyeth the Body of HANNA SCHRACK. Was Born April <sup>day</sup><sub>17</sub>, 1722. Died September 9, 1736." The oldest person buried in the cemetery was, as her tombstone records,

"Margaret, wife of George Moser, Born July 5, 1750, died November 21, 1854. Age 104 yrs., 4 mos., 16 days."<sup>81</sup> For many years no suicides were permitted to be buried in the graveyard. An application for the burial of a suicide was made to the vestry on Dec. 20, 1834, but was refused. This stricture continued in force until 1856, when on March 24th the vestry agreed to "admit suicides to be buried in the lot of their friends and strangers to be put in the row in the lower end of the yard." This "row" is marked by one solitary grave.

On a certain day in October, 1829, two men at daybreak surreptitiously disinterred and carried off the remains of an infant supposed to have been buried three years before. Though they were discovered as they were moving away they managed to escape. The vestry at once passed a resolution and added it to the by-laws, "prohibiting, under penalty of \$50, the removal of the remains or dead body of any person or persons, who have been or may be buried in this graveyard, without the written consent of the vestry."

Four of the pastors of the church have here found their last resting place: the patriarch Muhlenberg, whose wife was buried beneath the same stone, John Frederick Weinland, Henry A. Geissenhainer and Jacob Wampole. Here too are deposited the remains of the once fiery preacher, patriot and soldier, General Peter Muhlenberg, whose tombstone was brought from Philadelphia at a cost of \$3.50. It bears the following epitaph in beautiful simplicity and truthfulness:

Sacred to the Memory of  
GENERAL PETER MUHLENBERG,  
Born October 1st, A. D. 1746, departed this Life  
October 1st, Anno Domini, 1807, aged 61 years.  
He was Brave in the Field, Faithful in the  
Cabinet, Honorable in all his  
transactions, a sincere Friend  
and an Honest Man.

By his side rest the remains of his wife and two daughters, Mary Ann and Elizabeth. Other members of the Muhlenberg family buried here are Mrs. Mary Swaine, wife of General Francis Swaine and daughter of Muhlenberg, her two daughters, Anna Maria and Maria M., and

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(81) During the Revolution, when her husband was summoned to war before he had time to shingle his newly erected barn "Old Auntie Moser," as she was familiarly known, herself climbed the roof and nailed the shingles. She was a near relative of William Hurry, keeper of the State House in Philadelphia and doorkeeper while Congress was in session. His was the distinction of tolling the old bell when the Declaration of Independence was signed, proclaiming liberty to the American people. When the news arrived that Cornwallis was taken, he was lying sick unto death. They withheld the glad tidings from him, fearing the excitement might hasten his end, but hearing the night watchman repeat it, he exclaimed: "Good news; my joy is now in heaven," and soon after expired.

Henry William, eldest son of Hon. Frederick Augustus Muhlenberg. Here are also to be found the graves of heroes of the revolutionary war, who were wounded at the battle of Germantown and died in the Old Church when it was used as a hospital, and also of a number of soldiers who fought in the Great Rebellion. One of the most prominent monuments in the cemetery is the towering marble shaft, twenty-five feet high, that marks the grave of Francis Rahn Shunk. He was born at Trappe August 7, 1788, held various positions in the State, was elected governor in 1844 and reelected in 1847, but almost immediately after resigned on account of his failing health. He loved the old sanctuary, and during his State engagements so arranged his visits to his native place as to be able to worship at least once in the quaint old building, around which clustered the memories of his boyhood. He died July 20, 1848, and according to his last request his remains were brought to Trappe for interment. The monument over the grave of this popular governor was erected by the citizens of Pennsylvania on July 4, 1851. One face of the shaft bears the engraving of the seal of the State, another the medallion likeness of the Governor in bas-relief, and a third a flight of stairs<sup>82</sup> with the legend, "Ich ersteige," emblematic of his ascent to a higher life.

Could Thomas Gray have stood in this village graveyard he would have found a muse to inspire a still loftier elegy than he did at Stoke Pogis, for here indeed reposes the sacred dust of heroes who figured prominently in Church and State, in the camp and battlefield and in the councils of the nation.

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## Bequests.

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The congregation has received the following legacies during its past history. The first bequest received was from the estate of John Heinrich Haas, £3, according to his last will, which was drawn up shortly before his death, in January, 1751, by Muhlenberg, who reported it to Halle.

In 1756, from the heirs of Frederick Marsteller, £10.

In 1757, bequest of Euphrosina Schrack, in her last will and testament, £3.

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(82) Dr. O. Seidensticker (in the *Pennsylvania Magazine*, vol. xiii, p. 185,) is disposed to connect this allegorical stair-case with the origin of name Trappe from the German "Treppe," which Governor Shunk so persistently urged. See page 1 of this volume.



In 1762, from the heirs of Conrad Yost, according to his last will, £6.

On December 11, 1762, from Anna Elizabeth, widow of Peter Pools and executrix of his estate, £3.

On May 27, 1785, from the widow of Jacob Nuss, according to his last will, in behalf of the church and congregation, £53.

On January 18, 1794, bequest of the widow Defried, £50, which was applied to the building of the stone school-house.

On December 12, 1809, from the executors of General Peter Muhlenberg's estate, a bequest of \$125, in addition to the sum of \$50 which Peter Muhlenberg and his son Henry M. Muhlenberg previously presented to the congregation.<sup>83</sup>

On August 23, 1812, bequest of Christian Schrack, about \$250. The exact amount cannot be ascertained from the records.

On November 14, 1841, bequest of Sarah Johnson, \$100, "for the benefit and proper use of Augustus church." This money was used to pay off part of the mortgage on the parsonage lot.

On July 8, 1847, bequest of John Bürk, \$300. In compliance with the terms of the will, the interest of this sum was applied to the "use and benefit of repairing the church-house and graveyard," and the principal subsequently expended in the "re-building of the church-house."

On January 1, 1874, bequest of Mrs. Heister, \$100.

On January 1, 1877, bequest of Wright A. Bringham, \$100, the interest of which the will requires to be applied to the keeping of the graves of his kinsfolk in proper order.

On April 1, 1889, bequest of Margaret A. Lewis, \$200.

On January 1, 1885, bequest of Jacob Shuler, \$110.

On February 2, 1892, bequest of Jacob C. Laver, \$500, the interest of which is to be applied to keeping his burial lot and the graves of his parents in good condition.

On April 18, 1892, gift of Mrs. Sarah Yocum, \$100, to keep the family burial lot in repair.

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(83) The letter of General Peter Muhlenberg to the congregation reads thus:

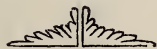
"By John Marckley, Esq., I transmitted the sum of Fifty Dollars presented to you by my son, Henry M. Muhlenberg and myself. I have like wise in my Last will and Testament bequeathed unto you in a Bank share in the bank of Philadelphia Annually, which my executors are directed to purchase and pay to the congregation within Twelve Months after my Decease. This donation of Money and this bequest are Intended as a small Capitol they Interest arising from which shall be wholly and solely appropriated to keep in Decent order and repair they buryal ground now Belonging to the Congregation, when this annual repair is Completed and a Surpluse should then remain, the Corporation Shall then be at Liberty to Expend the said Surplus in any repairs to the Church they may think proper. I will thank the Corporation to have this Letter entered on they minutes accompanied by a Resolution stating that they donation hath Been Accepted of on they Terms aforesaid.

"September 10th, 1807.

"I am, Gentlemen, your very humb, servt,

"PETER MUHLENBERG."

The entire amount thus bequeathed to the congregation in pounds and dollars throughout its past history, including a bequest of \$800 agreeable to the will of Philip Bechtel, deceased, dated March 5, 1889, which the congregation is to receive upon the decease of his widow, is \$3076.33. The greater part of this sum has been applied to the current or special expenses of the church in accordance with the specifications of the wills.



## The Old Church.



This quaint, one-story structure, built of brown stone from local quarries, which may be said to have a history of its own and may, therefore, properly be considered in a separate section, is the oldest unaltered Lutheran church in America, and one of the few landmarks of the colonial era still in its primitive condition. The total cost of building, including Brunnholtz's valuation of the labor contributed at £32, the expense of digging the well at the church, £1 4s 7d the cost of the chain weighing 29½ pounds, amounted to £337 9s 5½d,<sup>84</sup> equivalent to \$889.92. One of the materials, which according to the records seems to have been indispensable—especially to the masons in building in those days, was “rom” with “brandawein” as a frequent change. The interior furnishings are in keeping with the quaintness of the exterior and identically the same as of old. On entering the ponderous key is inserted in the still more ponderous lock upside down, significant of the inversions of modern styles. There is the original red-walnut pulpit with overhanging sounding board, which received its only touch of varnish in 1833. The high-backed ancient pews of poplar and oak, roughly planed but long since polished smooth, are entirely devoid of paint or varnish, save the doors on which the numbers are still plainly visible. On the book-holders, fastened on the back of each pew, the numbers 1, 2, 3, 4, etc., burnt in with a branding-iron, accorded a special place to each worshipper. Some of the pews are provided with locks, securing special privilege to such as furnished pews at their own expense. The pews in the Eastern angle under the organ gallery were reserved for the Eldeste and Vorsteher, the women occupied the pews on the Northwest side and the men the row of pews on the opposite side, while boys, apprentices and servants mounted the high-tiered seats in the Porkirche (Emporkirche) as the gallery was called, under the watchful eye of the sexton. The original gallery, extending on the Southeast and Southwest sides, is constructed of eternal oak, fastened together with wooden pins and wrought iron spikes, and supported by ashlers projecting from the walls and oak pillars, squared with the broadax, resting on red sandstone blocks. In the open space in front of the pulpit stands the white-painted

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(84) The pound sterling equals \$4.84. The colonial pound was at that time equivalent to \$2.42 but according to the valuation of the present day worth \$2.66½.

altar movable on the floor, conforming at the same time to the usages of the Church of England, and the low inclined benches on which the catechumens knelt at confirmation are also still preserved. The gallery on the Northeast side was not included in the original plan, but was specially built in 1751 to accommodate the newly purchased organ. This organ was one of the first pipe organs used in rural Pennsylvania, sent over from Europe through the agency of Gottlieb Mittleberger, who when he came to this country in 1750, brought with him a pipe organ manufactured at Heillbronn by John Adam Schmahl<sup>85</sup> for St. Michael's Church in Philadelphia. Muhlenberg consecrated the organ at Trappe on the Sunday before the 31st of October, 1751, at which time Brunnholtz and Handschuh were present and participated in the services. The total cost of the Emporkirche, organ, together with its erection, painting both organ and gallery, and a half-register set of pipes added in 1752, with a few additional repairs, amounted to £123 15s 4d (\$329.77), of which sum £46 9s was contributed by "kind benefactors," £3 by the New Hanover and the rest by the Trappe congregation. This organ was in service until a few years before the new church was built, when having been disabled by age and use it was supplanted by an orchestra of no mean powers. In the new church a melodeon was used for a short time until the new pipe organ was procured, which has rendered excellent service and now awaits a successor. On July 30, 1859, the vestry resolved to sell the old organ, but as it had completely outlived its serviceableness, it did not obtain a purchaser. Some time afterwards the old organ was gradually eviscerated by vandals and relic hunters, so that nothing but the framework now remains. The school-masters for many years served as organist and "vorsinger," while the sexton performed the duties of bellows-blower (Orgel-treter) at a salary of ten cents a service. The first choir was introduced in 1825 to support the vorsinger. From that time the organ gallery was reserved exclusively for members of the choir. It is separated from the main gallery by a partition, the door of which is guarded by a ponderous lock to keep out intruders. The first and probably the only paid female vocalist was Miss Mira Bean, a distinguished sopranist, appointed in 1855, at a salary of \$10 per annum. The Trappe Choir soon became noted throughout the county and filled many engagements at different places. Its services were secured to grace the

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(85) It is likely that the Trappe organ was made by the same builder. Within four years between his (Mittleberger's) arrival and departure, 1750-54, according to his own words, six organs were imported for the Lutheran churches of the Province: "the third in Providence and the fourth in New Hanover." The success of the St. Michael's organ doubtlessly induced the other churches to apply to him. (From a communication by Rev. Theo. E. Schmauk). One of the first organs used in Philadelphia was imported by Ludwig Christian Sprogel and bought on Sept. 2nd, 1728, by the Epis. Christ's Church for £200.



occasion of the first celebration held by the Lutheran Sunday-school at Pottstown on August 29, 1846.

Against the wall still hang the long-handled Klingelsack or Klingelsbeutel, originally with a little bell<sup>86</sup> attached, from which the name was derived. They were dexterously manipulated by the wardens as long as the old church was used, and to be in keeping with the occasion were once more pressed into service at the Sesqui-Centennial. They were followed by the wicker baskets which in turn gave place in 1890 to a handsome set of silver-plated collection plates, presented by the Young People's Lyceum. The old chest, used in Muhlenberg's time for the custody of the deeds of the church, school-house and lots and records of collections and alms, stood also in the old church but has long since disappeared. This chest was furnished with two locks and two keys, one of which was in charge of the pastor and the other held by the vestry. Another interesting article of church furniture was the "Weiberstuhl," a bench or pew for women, most probably the former, and in Muhlenberg's minute book distinguished from the Kirchenstuhl, the common term for pew. It would seem, that the ancient custom of the Churching of women, practiced regularly by the Swedish Lutheran church at Wicaco, was observed also by Muhlenberg. If so, then this bench was the place specially designated for women upon their first attendance at church after child-birth, where they were required to kneel and offer either silent prayer of thanksgiving or a prayer that was provided. The Book of Common Prayer, Oxford, 1769,<sup>87</sup> and similarly in editions as far back as

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(86) This little bell depending from the Klingelsack gave rise to an immense amount of trouble in the congregation at Germantown, in 1753, of which Handschuh was pastor at the time. Some outsiders made it the object of their derision, and one of the Eldeste, "possessing more of the dove's harmlessness than the serpent's wisdom", thought to mend matters by cutting off the objectionable bell, which he did on his own responsibility. It was a little matter but it kindled a great fire. The disaffected majority of the congregation seized upon it as a pretext for rebelling against the church authorities. A large number of the members at this time were recent immigrants, many of whom were factious, turbulent and intemperate, and fomented strife and contention. This disorderly and recalcitrant element managed to obtain possession of the parsonage and church, expelled the faithful minority, and called the profligate Andreae as pastor, who, however, soon disgusted them by his dissolute character and died a miserable death the same year. The no less notorious parson Rapp was then called as his successor. During one of the many tumults which disgraced the church at this time, an old man was obliged to make a precipitous exit through the window in order to escape bodily injury,—an incident sufficient to indicate the state of affairs which then prevailed. The expelled party, about twenty families, worshipped for a number of years in the Reformed church, and in 1763, by a favorable decision of court, regained partial right to the church. Two years later the entire possession of the church property reverted to the original and rightful owners. (Hazard's Register, Vol. IV, pp. 193-5. cf. also Hall. Nach. I, p. 700 *et. seq.*)

(87) So also in *Das Buch des gemeinschaftlichen Gebets*, a translation of the Book of Common Prayer, used in the King's Court Chapel in London by the German Lutheran chaplains. Traces of similarity in practice to the Episcopal church are readily explained by the close connection which existed between the two communions and the correspondence to the Church of England in points of government, ceremonies and doctrine, the Lutheran origin of much of the latter having been clearly demonstrated by Dr. Jacobs in his "Lutheran Movement in England." At a later

1662, to which this practice conformed, provides for "The Thanksgiving of women after child-birth, commonly called the The Churching of Women," originally known in the first service book of Edward VI, as "The Purification of Women." The rubric directs that "The woman, after the usual time after her delivery, shall come into the church decently apparelled and *there* shall kneel." The prayer then follows. It should be stated, however, that no provision is made for this ceremony in either the liturgy of 1748 or 1786, so that if this custom was observed, as seems probable, it was not long continued.

In the cut containing the historic relics is seen the old pewter communion vessels and baptismal laver used by Muhlenberg. There are two sets each comprising a flagon, chalice and two patens. The first set standing below in the group, and also the baptismal laver are marked A. D.—H. M., which Muhlenberg obtained from London.<sup>88</sup> The second set bears the engraved initials G. F., and was doubtlessly a gift of Gotthelf Francke of Halle. The original pulpit Bible, shown also in the

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period the tendency toward conformity went further. The Episcopal term of rector was regularly substituted for pastor. Muhlenberg, in letters and other papers, signed himself rector and is so referred to frequently in the *Hallesche Nachrichten*. The application for a charter for St. Michael's of Philadelphia, and the charter itself, dated September 25, 1765, is made in the name of Rev. Henry Muhlenberg, rector, vestrymen and church wardens. In the confirmation of the charter, March 3, 1780, the reaction against the unionistic movement is indicated by the reappearance of the term minister instead of rector. But before the reaction came, this approach was carried to the point of a proposal for union, strenuously and persistently urged by the Episcopal church. That these Episcopal overtures were entertained, though fortunately never accepted, is evident from the comment at Halle (*Hall. Nach.*, Old Ed., preface to 13th continuation, ¶7, "If the Lutheran congregations in Pennsylvania desire to unite themselves with the English church, they would no longer need the aid of their German mother-church, but will be richly supported and provided with teachers by the former. . . . Friendly and unsectarian as the intercourse of our pastors with them is, they and their congregations still have their doubts about entering into such a religious intermixture, which is generally followed by more divisions than real unity." The desire and readiness of the Lutherans to unite with the English church was, however, much exaggerated in Episcopal reports, and the statement that such a union was proposed by the Lutheran synod is an error. (*Dr. Jacobs' Hist. of the Luth. Ch.*, p. 280.—*Dr. Mann's Vergang. Tage*, p. 13, cf. *Amer. Colon. church*, Vol. II, p. 412, and *The Evangel. Review*, Vol. VII, p. 531 *et seq.*) This entire movement is thoroughly discussed by Dr. Jacobs in his *Hist. of the Luth. Ch. in America*, chap. XVII.

(88) Muhlenberg in his diary, under the date January 16th, 1743, (Muhlenberg's Autobiography by Dr. W. Germann, p. 161) writes: "It is so difficult for us here, to obtain a cup; there is no one who can and will make it. We have also none as yet. I might well wish for a few. were they only of copper or tin. It would also be desirable if we could in time supply a bell; for the people live far apart, and one has nothing by which to give them a signal." As this would have involved the additional expense of adding a steeple to the church, the bell was never procured. A steeple, however, was not always regarded as an essential accommodation to a bell. Christ's Episcopal church, of Philadelphia,—the building being originally one story high and without a steeple,—had a bell suspended in the crotch of a tree near by. St. Michael's Lutheran church, of Philadelphia, on the other hand, was provided with a steeple but no bell. In 1750, two years after the church was consecrated, the steeple was taken down because of defective construction. It was a noticeable fact that in Philadelphia there were very few steeples. A contributor to *Hazard's Register* (1828—Vol. I, p. 108) states: "Almost every stranger visiting the city immediately remarks as a defect we have no steeples. There are ninety houses of worship and only two or three steeples."—The original communion service of Christ's Episcopal church, above mentioned, comprises a chalice, the gift of Queen Anne in 1708, two flagons of the same date, and three silver patens dating back to 1712. Other pieces of the service belong to a later period. (*Hazard's Register*, Vol. III, p. 272.)

view, was printed in Basel, in 1747, by John Ludwig Brandmüller. In the New Testament there are frequent annotations from the quill of Rev. J. F. Weinland. It was regularly used until 1833, when, having become badly dilapidated, it was succeeded by a new German Bible presented by the young men of the congregation. The old Bible was rebound by two of Muhlenberg's descendants in 1860, Misses Catherine and Helen Sheaf of Whitemarsh, Pa., "with the hope that it might be preserved and handed down to future generations as a memorial of a faithful and devoted minister of Christ." The floor in the old church was originally paved with irregular flat sandstone. As these hardy pioneers did not enjoy the luxury of stoves in the church, the sexton was required to scatter straw in the pews during the Winter. Old and feeble women brought hot bricks with them to use as foot warmers. It was not until 1814 that the first wood stove was introduced in the old church. The heavy oak stool on which the stove was placed, is still an object of curiosity. In the early part of the present century the men on Sunday morning congregated in the tavern, and there awaited the minister. Upon his arrival from Chester Co., they took charge of his horse, and after short preliminaries at the tavern, proceeded to the church. This practice was broken up by Rev. Jacob Wampole. During the Summer months the men came without coats, and the boys and frequently the girls attended barefooted. The female catechumens, arrayed in white dresses and caps, gave a unique interest to the annual procession from the school-house to the church on the day of confirmation. The custom of wearing caps at confirmation was abolished here, as at other places, by Rev. Henry S. Miller.

#### THE OLD CHURCH DURING THE REVOLUTION.<sup>89</sup>

Though many of the Lutheran churches and congregations suffered during the French and Indian War, 1755-63, the Trappe church fortunately escaped all injury, as the depredations of the savages were committed some distance further in the interior.<sup>90</sup> But it did not survive the

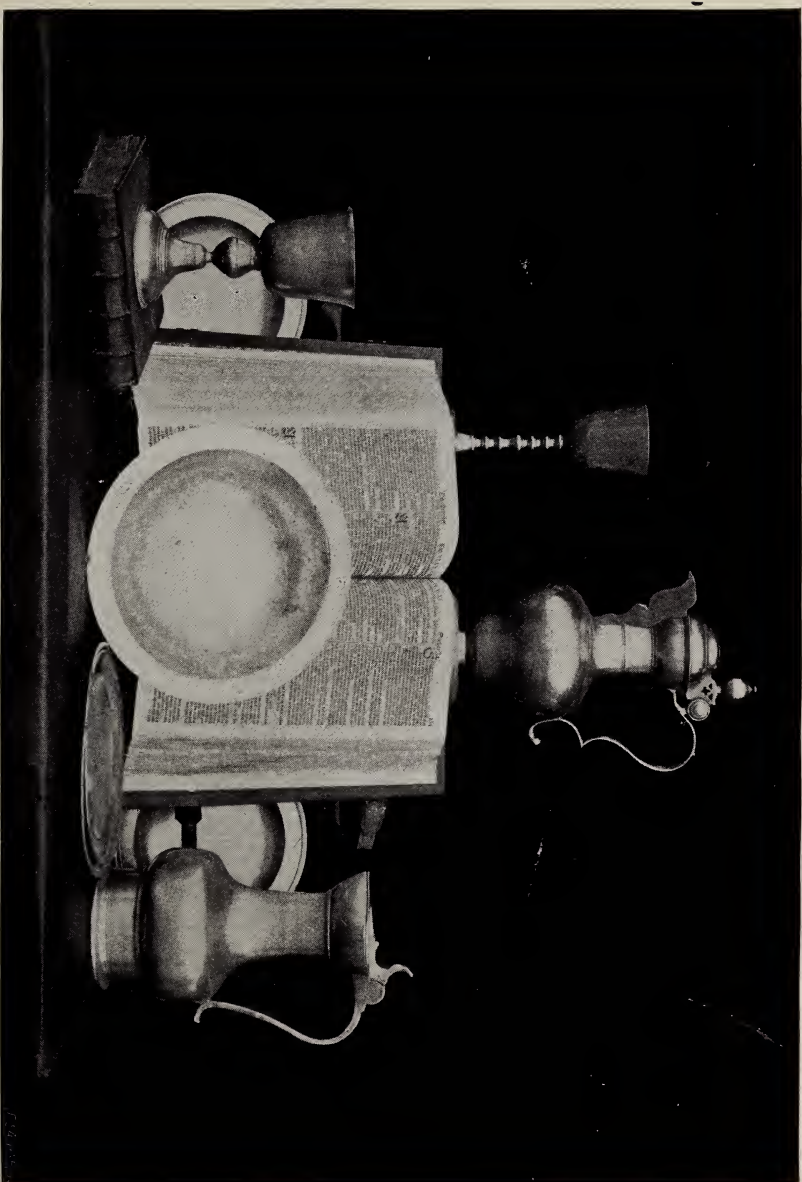
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(89) This account is based chiefly upon a series of excellent historical sketches on "Providence," including copious extracts from Muhlenberg's diary, covering the revolutionary period, published in the *Providence Independent*, by F. G. Hobson, Esq., who kindly placed them at my disposal, for which he has my warmest thanks.

(90) Muhlenberg frequently came in contact with the Indians, especially owing to the position of his father-in-law, Conrad Weiser as Indian interpreter, who frequently traveled with Indians in his company. While on a visit to his father-in-law on July 5th, 1747, at Tulpehocken, about fifty miles distant from Trappe, he met an Indian chief with his retinue, and on April 19th of the following year at Trappe he entertained at dinner another Indian chief and his sons. Ten years later this chief reminded him of his act of hospitality, adding that on that occasion the Indians gave him the name of one of their former sachems, Gachswungarorachs, a name long and euphonious enough to mean "a teacher whose words ought to go through the hard obstinate minds of men



SESQUI-CENTENNIAL MEMORIAL OF THE OLD TRAPPE CHURCH.



HISTORIC VESSELS OF THE EV. LUTH. AUGUSTUS CONGREGATION.

- |                     |                        |                            |                                |
|---------------------|------------------------|----------------------------|--------------------------------|
| COMMONION PLATE.    | CHALICE.               | FLAGON (INSCRIPTION G. F.) | COMMONION PLATE.               |
| CHALICE.            | ORIGINAL PULPIT BIBLE. | COMMONION PLATE.           | FLAGON (INSCRIPTION AD. H. M.) |
| ANCIENT MINUTE BOOK | BAPTISMAL LAVER.       | COMMONION PLATES.          |                                |





Revolutionary war unscathed. It was then used for a time both as outpost of the American militia and as a hospital. The day after the skirmish at Warren's tavern, Chester County, and six days after the disastrous battle of Brandywine, Washington with his whole army, on September 17, 1777, crossed the Schuylkill at Parker's Ford and marched toward Trappe, a distance of four miles, coming out on the great road just above the church. On September 19th, Muhlenberg with a telescope could see the British camp across the Schuylkill. All night long the American army moved past the old church to the Perkiomen, one regiment at midnight encamping on the bare ground in front of Muhlenberg's house. The next morning he missed many chickens and vegetables. The army retreated on September 22d, leaving Philadelphia exposed to the British, and occupied the hills above Trappe, one regiment under General Armstrong quartering near the church. On September 25th, while the army was lying at Pottsgrove (Pottstown), Muhlenberg entertained at breakfast Lord Sterling, General Wayne, their aids and officers. That night his barn was occupied by soldiers, and the little hay that he had reserved for Winter was scattered and spoiled. The next day the American army moved from Pottstown toward Trappe, but at Limerick Square turned off and proceeded to Schwenksville. General Armstrong, however, with three or four thousand Pennsylvania militia continued down the Great

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like a saw through knotty trunks of trees." (Dr. Mann's *Life and Times of H. M. M.*, p. 198). Muhlenberg had frequent occasion to hear of Indian massacres during the French and Indian war, especially from Kurtz at Tulpehocken, (Hall. Nach. II, p. 210, p. 241, and Old Ed., p. 1007-1008), where in 1756 at different times thirty persons were murdered and scalped and on July 2, 1757, a family of seven ruthlessly massacred. The following extract of a letter dated Tulpehocken, July 4, 1757, and most probably written by Kurtz, recounting the latter massacre, appeared in the "Pennsylvania Journal and Weekly Advertiser," Thursday, July 14, 1757: "The Indians are murdering about six miles from my house, and if we get no assistance from the country, all the inhabitants of Tulpehocken will move away. The country should rise and send a large Body to drive the Indians away and keep a strong Guard in the houses on the Frontiers, besides the Soldiers, or all will be lost." At Heidelberg, Berks County, where Kurtz was also pastor of the Lutheran congregation, similar scenes were enacted. A graphic account of the barbarous work of the Indians in this region, at this time was also sent to the same journal on July 9, 1757, of which the following is an excerpt: "Yesterday, about three or four o'clock in the afternoon, four Indians killed two children; they at the same time scalped a young woman of about sixteen, but with proper care she is likely to live. A woman was cut terribly with a Tomahawk, her Life is despaired of. One Christian Schricks' wife bravely defended herself and children, wresting the gun out of the Indian's hand who assaulted her, as likewise his Tomahawk, but afterwards was obliged to run to save her own life, and two of her children were taken captive in the meantime." A detailed account of the depredations of the savages throughout these regions is given by Prof. David Brunner in his "Indians in Berks County, Reading, 1881." Two young girls whom Muhlenberg confirmed, and who with their father had moved a short distance into the interior were also barbarously murdered. (Dr. S. S. Schmucker's *Luth. Ch. in America*, p. 21, and *Hist. of all relig. denom. in the U. S.* 1844, p. 385.) At these and other churches during the earlier period, as well as during the French and Indian war, the men came armed to services, ready to contend against the subtle and savage foe, and sentinels were stationed outside to guard against surprise. (Prof. A. L. Graebner's *Hist. of the Luth. Ch.*, p. 246.) The Swedish Lutheran church at Wicaco, first known as Wickegkoo, built as a block-house about 1669, was provided with loop-holes, "that it might be used as a place of defence against Indians and other enemies." (Hazard's *Annals*, p. 379. Dr. C. W. Schaeffer's *Early Hist. of the Luth. Ch.* p. 22.)

Road and took up his headquarters in the church and school-house. The following morning, September 27th, Muhlenberg went to the church to bury the child of one of the vestrymen, but found it filled with officers and soldiers, with their arms stacked in one corner. The choir-loft was full of soldiers, one playing the organ and the rest lustily singing. Straw and filth were scattered everywhere, and on the altar the soldiers had piled up their provisions. Muhlenberg calmly entered without a word, but some began to mock and others called to the player at the organ for a Hessian march. He sought out Colonel Dunlap and asked him if this was the promised protection to civil and religious liberty, but the latter excused himself by saying that as the militia was composed of all nations it was difficult to maintain strict discipline. The soldiers in the meantime had turned their horses into Muhlenberg's blossoming buckwheat-field of three acres near the church, and what was not consumed was trampled to ruin. On October 2d, the militia under Armstrong left Trappe, marched to Philadelphia after joining the main army, and on the 4th the battle of Germantown took place. After the battle the army returned to the old camp, the militia quartering again at Trappe. The old church was now transformed into a hospital. Washington, on October 5th, rode up to the S. W. entrance of the church on his white charger, and dismounting entered the church and spoke words of cheer to the wounded and dying. Here the regiment remained until December, and on the 12th of that month, 1777, Washington and his whole army went into Winter quarters at Valley Forge. On repeated occasions while the troops were being recruited in the neighborhood for the war, Muhlenberg preached to the soldiers in both English and German. His son, Frederick Augustus, on the evening of August 23, 1776, delivered a parting sermon to a company of soldiers recruited in New Hanover under command of Capt. Richards, from the text *Neh.* 4: 14, "Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

The period during which Trappe became the scene of military operations, was not without annoyance and danger to Muhlenberg. He not only sustained personal losses at the hands of foraging and reckless parties of the American soldiery, but was also considerably worried and alarmed by British menaces, to which his decided *rebel* sentiments and aid to *rebel* troops exposed him. On December 11, 1777, he wrote in his diary. "I am informed that the British threaten to capture me and wreak vengeance;" and again on the 13th, "Am in constant dread of a party from Philadelphia, British. I received one message after another that the British officers are very bitter against me and threaten to capture me." He again states, on June 10, 1778, that he received the report "that the



name of Muhlenberg is made very suspicious among the Hessian and English officers in Philadelphia, who threaten bitterly with prison, torture and death, if they can catch the old fellow. I have kept myself as quiet as possible and could not do otherwise, as I had no call to meddle with political affairs."<sup>91</sup> These threats, probably for want of convenient opportunity, were fortunately not put into execution. The church itself, though shamefully desecrated, did not sustain any serious damage.<sup>92</sup>

#### REPAIRS.

In 1814 the old church was very extensively repaired at a cost of \$664.89½, the Reformed congregation, worshipping in the church at the time, contributing about \$100. The roof was re-shingled, and a board floor laid in the church for the first time, new window sash were put in and the organ, altar and choir-loft re-painted. It was at this time that the old church was first dashed with a smooth coating of mortar, thus altering its external appearance. Sixty-five bushels of lime at thirty-one cents a bushel, hauled from Philadelphia, were used for the purpose.

From 1850 to 1860 the fate of the old church trembled in the balance. A committee appointed to examine the building in 1850, when it was deemed by some to be no longer safe for occupancy, reported that there was no danger of anything giving way with the exception of an iron brace on the king-post near the chimney, that the building was not worth a new roof, and that a little patching would do for the present. On February 22d, 1851, when the building of the new church was in contemplation, it was unanimously resolved that the old church should remain standing "until a new church should be built and until the vestry should deem it proper to take it down." But as the old building escaped this threatened demolition, it was again repaired in 1853, one hundred dollars having been generously contributed for the purpose by H. H. Muhlenberg, M. D., of Reading. Two years later the surplus of the gift still remaining was expended in repairing the roof.

The year 1860 was a great crisis in the history of the old church. On the 16th of February a terrible storm demolished a part of the roof, leaving the walls exposed to the rude mercy of the elements. A meeting was called on the 28th to determine the fate of the venerable temple. If the great damage the church sustained was not a warrant it came very nearly being the "excuse for resigning it to the desolation which the

(91) Sprague's Annals, Vol. IX, p. 11.

(92) In a letter to Dr. Freylinghausen of Halle, written at Providence, in October, 1778, Muhlenberg says that "St. (evidently a typographical error) Augustus church and congregation in Providence has hitherto been served partly by pastor Voigt and partly by my son, Frederick Augustus and myself, and (the church) has continued to be spared, excepting that it was used several times as quarters for large numbers of soldiers during the wet and cold weather." (Hall. Nach., Old Ed., p. 1410.



hand of Providence itself had already begun."<sup>93</sup> A motion was actually made to tear it down. The majority favored it because they felt the heavy debt still remaining on the new church would not justify them in incurring the additional expense of restoring the old building. A few, however, pleaded earnestly for it, and asked the privilege of soliciting subscriptions. A committee for the purpose was accordingly appointed consisting of those who favored the plan, and to their lasting honor be their names herewith recorded, Rev. George Sill, pastor, Samuel Gross Fry, David Y. Custer, Samuel Garber and Horace Royer. The committee, however, found few to respond to their solicitations, and when almost in despair, appealed to the Rev. William Augustus Muhlenberg, D. D., a great-grandson of the illustrious patriarch, then pastor of the Episcopal Church of the Holy Communion, New York City, and well-known as the author of the hymn No. 542, "I would not live away." He replied that he, through his sister, Mrs. Rogers, and other members of the family would gladly extend to the committee the aid desired in securing the venerable old building from its impending ruin. The work was at once begun and speedily carried to completion. The building was re-roofed, the walls again rough-cast and the church generally repaired. The formal services of re-opening the old church were held on the 5th and 6th of September, 1860. Rev. William Augustus Muhlenberg, D. D., who had been very properly invited to deliver the re-opening sermon, preached on Wednesday morning, September 5th, to an immense congregation from the text *Rev.* 19: 10, "The testimony of Jesus is the Spirit of prophecy." Dr. William J. Mann preached in German on the following morning. An address, preparatory to these exercises, was delivered by Rev. Dr. Jacob Fry, then of Carlisle, Penna., on the evening of September 4th, and on the following evening services were conducted by Rev. George Sill, the pastor, Rev. E. W. Hutter, pastor of St. Matthew's Lutheran Church of Philadelphia, preaching the sermon. Other ministers present on this occasion were Revs. G. I. Miller, C. A. Baer, J. W. Hassler, William Weaver, H. Wendt and J. I. Wampole of the Lutheran Church; Rev. Dr. Cruse and Rev. Millett of the Episcopal Church, and Revs. Dechant and Kookan of the Reformed Church. Dr. Muhlenberg's sermon, in which he presented a strong plea for Lutheran-Episcopal union, was printed, by urgent request, in pamphlet form.

Since that time the old church has been kept in good repair, and with proper attention will safely weather the storms of many years to come. May the Augustus congregation ever prove faithful to the trust and responsibility which they have thus inherited. "The house our fathers built" still stands. Its rubble-walls and white-pointed joints, now encased in a

(93) Dr. William A. Muhlenberg's "Sermon at the re-opening of the Church of Augustus," p. 13.

suit of mortar, its two arched Vorhäuser and the octagonal extension on the East side, its curiously gabled hip-roof, surmounted by antique weather vanes, the Latin inscription over the main entrance, together with its hallowed associations and experiences, have invested this sanctuary with a halo of rarest interest and attracted to its shrine "priest and people," poet and historian, artist and antiquary. The beautiful anonymous poem descriptive of the church, incorporated by the poet Longfellow in his "Poems and Places," may serve as a fitting conclusion to the history of Old Trappe Church.

In the heat of a day in September  
We came to the old church door,  
We bared our heads, I remember,  
On the step that the moss covered o'er.  
There the vines climbed over and under,  
And we trod with a reverent wonder  
Through the dust of the years on the floor.

From the dampness and darkness and stillness  
No resonant chantings outrolled,  
And the air with its vaporous chillness  
Covered altar and column with mould.  
For the pulpit had lost its old glory,  
And its greatness become but a story,  
By the aged still lovingly told.

O'er the graves 'neath the long waving grasses  
In Summer the winds lightly blow,  
And the phantoms come forth from the masses  
Of deep tangled ivy that grow.  
Through the aisles at midnight they wander,—  
At noon of the loft they are fonder,—  
Unhindered they come and they go.

And it seemed that a breath of a spirit,  
Like a zephyr at cool of the day,  
Passed o'er us and then we could hear it  
In the loft through the organ-pipes play.  
All the aisles and the chancel seemed haunted,  
And weird anthems by voices were chanted  
Where dismantled the organ's pipes lay.

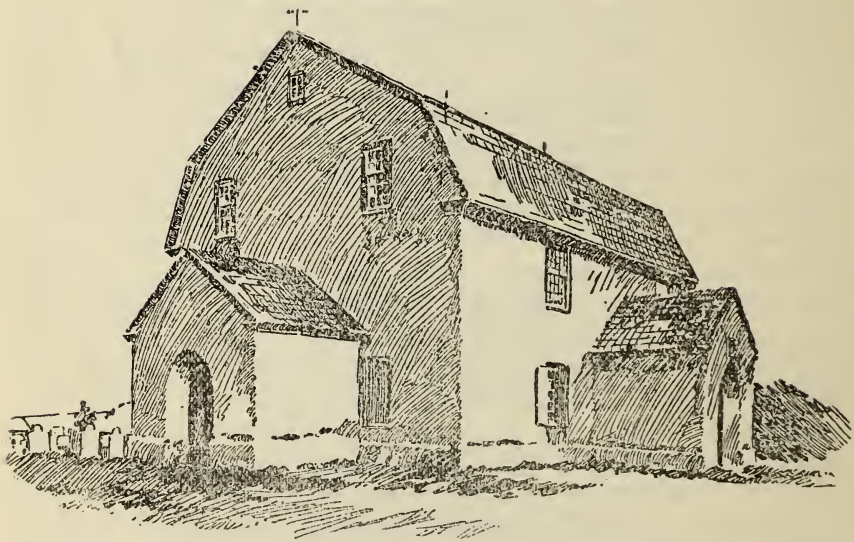
Came the warrior who robed as a Colonel  
Led his men to the fight from the prayer,  
And the pastor who tells in his journal  
What he saw in the sunlight's bright glare,  
How a band of wild troopers danced under  
While the organ was pealing its thunder  
In gay tunes on the sanctified air.

And Gottlieb, colonial musician,  
Once more had come over the seas,  
And sweet to the slave and patrician  
Were the sounds of his low melodies;  
Once again came the tears, the petition,  
Soul-longings and heart-felt contrition  
At his mystical touch on the keys.

*The Old Trappe Church.*

There joined in the prayers of the yeomen  
 For the rulers and high in command,  
 The statesman who prayed that the foeman  
 Might perish by sea and by land :  
 And flowers from herbariums Elysian  
 Long pressed, yet still sweet, in the vision  
 Were strewn by a spiritual hand.

There were saints,—there were souls heavy-laden  
 With the burden of sins unconfessed.  
 In the shadow there lingered a maiden  
 With a babe to her bosom close pressed,  
 And the peace that exceeds understanding  
 Borne on odors of blossoms expanding  
 Forever abode in her breast



Then hushed were the prayers and the chorus  
 As we gazed through the gloom o'er the pew,  
 And the phantoms had gone from before us  
 By invisible dark avenues,  
 And slowly we passed through the portals  
 In awe from the haunts of immortals  
 Who had vanished like Summer's light dews.

O church ! that of old proudly flourished,  
 Upon thee decay gently falls,  
 And the founders by whom thou wert nourished  
 Lie low in the shade of thy walls ;  
 No stone need those pioneer sages  
 To tell their good works to the ages :  
 Thy ruin their greatness recalls.

THE

Sesqui-Centennial

CELEBRATION.





## A Brief Account of the Celebration.

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AT a meeting of the vestry of Augustus Evangelical Lutheran Church, held April 3, 1893, it was resolved that the Sesqui-Centennial of the founding of the church be fittingly observed with memorial services on September 12, 1893, in special commemoration of the first service held in the Old Church, and that a cordial invitation be extended to the First District Conference of the Ministerium of Pennsylvania to convene in its regular Fall session at Trappe and participate in the festive services. As the pastor had not sufficiently recovered from a recent attack of sickness to undertake the necessary preparations for the celebration on this date, it was postponed to September 26th, a date also especially appropriate as the anniversary of Patriarch Muhlenberg's last service in the old Trappe church.

Agreeable to this change of date, the First Conference convened in Augustus Church, Trappe, on the 25th of September. The usual opening services, together with the celebration of the Lord's Supper, were held in the morning at 10 o'clock, at which time Rev. Jacob Neiman, pastor of Grace Lutheran church of Royersford, preached the sermon from *Romans* 8: 31-39. The theme, "The Christian's sure Triumph," was developed by considering that "I. All help is on his side, vs. 31-32," that "II. An unerring God will be the Judge, v. 33," and that "III. He has Christ's inseparable love, vs. 35-39."

The regular business session of the Conference took place in the afternoon, and in the evening special exercises of a missionary character were held, Rev. William Ashmead Schaeffer delivering an address on Home Missions, and Missionaries Pohl and Arps on Foreign Missions. On September 26th, notwithstanding the threatening aspect of the weather, a very large gathering of people assembled at the special anniversary services. In anticipation of large audiences, a number of speakers, in addition to the services indicated on the regular printed programme, were engaged, so that services might be held in both churches morning and afternoon. The decorating committee of the Pastor's Aid Society, with others assisting, arrayed both churches becomingly for the festive occasion. Palms and choice flowers were tastefully arranged in the new church, and on either side of the chancel the dates 1743-1893 were con-

spicuously displayed in red carnations. In the centre on an easel stood a large frame-work of a variety of cut flowers, from which the word "Welcome," running diagonally across the frame obtruded conveying fragrant greeting to conference-delegates and friends. Similar taste was revealed by the same deft and willing hands in the old church, which was decorated with evergreens and wild flowers, the anniversary dates and "Welcome" being also prominently in view. The Pastor's Aid Society showed commendable interest also in having a portrait of Muhlenberg prepared and framed for the occasion. It now holds a permanent place in the Sunday-school room.

The musical portion of the regular programme was successfully conducted by the gifted soloist and experienced musical director Mr. George Frescoln, of Philadelphia, for whose hearty and successful work so cheerfully rendered, the congregation is deeply indebted. Our thanks are likewise due to Rev. Charles W. Jefferis, pastor of the North Wales Lutheran congregation, who ably presided at the organ and conducted the music of the additional services held in the old church in the morning and in the new church in the afternoon. The collections gathered at these services, amounting to \$165, and including the generous gift of \$100 from Mr. F. J. Clamer, of Philadelphia, are to be applied to the repairs of the old church. During the noon recess the delegates of conference, friends, visitors and members partook of an ample collation prepared by the ladies of the congregation on the grounds.

That the services of the day proved of great interest and enjoyment to the large assemblies, is due to the able manner in which the various speakers fulfilled the parts which they were invited to assume, as well as to the great historic facts which were the occasion of the celebration. For the congregation at least, it was a memorable as well as a memorial day. It will not have been without profit if the services have inspired a greater appreciation of all that the old church and its history represent, deepened the sense of dependence upon God's gracious Providence, so strikingly exhibited in the past experience of the congregation, strengthened faith in Him who hath helped us hitherto, and imparted an earnest spirit of endeavor for the future.

E. T. K.

1743.

—

1893.



—OF—

AUGUSTUS EVANGELICAL LUTHERAN CHURCH

AT TRAPPE,

— SEPTEMBER 26, 1893. —



The Pastor:     Rev. E. T. Kretschmann



The Musical Portion of the Services Under the Direction of  
MR. GEO. FRESCOLN, of Philadelphia.



**THE MORNING SERVICE.**

(IN THE NEW CHURCH.)

The sun no more thy light, — Anthem. — WOODWARD.

The regular liturgical service of the Church book—

CONDUCTED BY

REV. H. B. STRODACH and REV. J. L. BECKER.

HYMN: Zion stands with hills surrounded.

**THE ANNIVERSARY SERMON,** REV. JACOB FRY, D. D.

THE PRAYER: — — — REV. J. L. SIBOLE.

**OFFERINGS:**

To be devoted as a fund for repairs of the Old Church.



I will praise Thee, O Lord. — Anthem. — O. KANE.

HYMN: A mighty Fortress is our God.

BENEDICTION. (Silent prayer.)

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 The hymns are printed on the last page of the programme.

## THE AFTERNOON SERVICE.

(IN THE OLD CHURCH.)

Praise ye the Lord. — — Bass Solo. — — RUPES.

### THE INVITATORY.

I was glad when they said unto me, Let us go into the house of the Lord: our feet shall stand within thy gates, O Jerusalem.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls: and prosperity within thy palaces.

THE SCRIPTURE LESSON.

THE PRAYER.

HYMN:

I love Thy Zion, Lord.



### THE THEME:

## The Old Trappe Church Muhlenberg's Best Monument.

### IT TEACHES US:

The need of a well-equipped ministry.

REV. PROF. M. H. RICHARDS, D. D.

The Triumph of Small Beginnings.

REV. O. P. SMITH.

HYMN:

The Church's One Foundation.

### IT INSPIRES US:

To meet the pressing needs of Home Missions.

REV. S. LAIRD, D. D.

To devote ourselves with love to Foreign Missions.

REV. C. J. HIRZEL.



### OFFERINGS:

To be devoted as a fund for repairs of the Old Church.

Ye shall dwell in the land that I gave to your fathers.

ANTHEM:—STAINER.

"From the Depths." (Prayer.)

Bass Solo.

CAMPANA.

BENEDICTION. (Silent prayer.)

Zion stands with hills surrounded;  
 Zion kept by power divine;  
 All her foes shall be confounded,  
 Though the world in arms combine.  
 Happy Zion,  
 What a favored lot is thine!

Every human tie may perish;  
 Friend to friend unfaithful prove;  
 Mothers cease their own to cherish;  
 Heaven and earth at last remove:  
 But no changes  
 Can attend Jehovah's love.

In the furnace God may prove thee;  
 Thence to bring Thee forth more bright,  
 But can never cease to love thee;  
 Thou art precious in His sight;  
 God is with thee,  
 God, thine everlasting Light.

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I love thy Zion, Lord,  
 The house of Thine abode;  
 The Church our blest Redeemer saved  
 With His own precious blood.

I love Thy Church, O God!  
 Her walls before Thee stand,  
 Dear as the apple of Thine eye,  
 And graven on Thy hand.

Beyond my highest joy  
 I prize her heavenly ways,  
 Her sweet communion, solemn vows,  
 Her hymns of love and praise.

Jesus, Thou Friend divine,  
 Our Saviour and our King,  
 Thy hand from every snare and foe,  
 Shall great deliverance bring.

Sure as Thy truth shall last,  
 To Zion shall be given  
 The brightest glories earth can yield,  
 And brighter bliss of heaven.

A mighty Fortress is our God,  
 A trusty Shield and Weapon;  
 He helps us free from every need  
 That hath us now o'ertaken.  
 The old bitter foe  
 Means us deadly woe;  
 Deep guile and great might  
 Are his dread arms in fight,  
 On earth is not his equal.

With might of ours can naught be done,  
 Soon were our loss effected;  
 But for us fights the Valiant One  
 Whom God himself elected.  
 Ask ye, Who is this?  
 Jesus Christ it is,  
 Of Sabaoth Lord,  
 And there's none other God,  
 He holds the field for ever.

The Word they still shall let remain,  
 And not a thank have for it,  
 He's by our side upon the plain,  
 With his good gifts and Spirit,  
 Take they then our life,  
 Goods, fame, child and wife;  
 When their thine is done,  
 They yet have nothing won,  
 The Kingdom ours remaineth.

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The Church's one foundation  
 Is Jesus Christ her Lord;  
 She is His new creation  
 By water and the Word;  
 From heaven He came, and sought her  
 To be His holy Bride,  
 With His own blood he bought her,  
 And for her life He died.

Elect from every nation,  
 Yet one o'er all the earth,  
 Her charter of salvation  
 One Lord, one Faith, one Birth;  
 One holy Name she blesses,  
 Partakes one holy Good,  
 And to one Hope she presses,  
 With every grace endued.

Mid toil and tribulation,  
 And tumult of her war,  
 She waits the consummation  
 Of peace for evermore;  
 Till with the vision glorious  
 Her longing eyes are blest,  
 And the great Church victorious  
 Shall be the Church at rest.

## Additional Programme.

### THE MORNING SERVICE. (German.)

(IN THE OLD CHURCH.)

ORGAN VOLUNTARY, . . . . . REV. C. W. JEFFERIS.

The regular liturgical service of the Kirchenbuch,

CONDUCTED BY

REV. D. K. KEPNER.

The Scripture Lessons: . . . . . 1st—*Psalms* 84. 2d—*St. John* 15: 1-9.

REV. D. K. KEPNER.

HYMN, No. 181. . . . . Exhalt uns deine Lehre, vs. 3 and 4.

**MEMORIAL ADDRESS,** . . . . . REV. PROF. ADOLPH SPAETH, D. D.

THE GENERAL PRAYER, . . . . . REV. D. K. KEPNER.

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#### OFFERINGS:

To be devoted as a fund for repairs of the Old Church.

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HYMN, No. 192, . . . . . Ein feste Burg ist unser Gott.

BENEDICTION. (Silent prayer.)



## Additional Programme.

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### AFTERNOON SERVICE.

(IN THE NEW CHURCH.)

ORGAN VOLUNTARY, . . . . . REV. C. W. JEFFERIS.

THE INVITATORY.

I was glad when they said unto me, Let us go into the house of the Lord, etc.

The Scripture Lesson, . . . . . THE PRAYER.

HYMN: . . . . . Zion stands with hills surrounded.

ADDRESS, . . . . . The Mission of the Old Trappe Church,  
REV. C. J. COOPER.

HYMN, . . . . . I love Thy Zion, Lord.

ADDRESS: . . . . . Greetings from the Tulpehocken region,  
REV. F. J. F. SCHANTZ, D. D.

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#### OFFERINGS:

To be devoted as a fund for repairs of the Old Church.

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HYMN, . . . . . A mighty Fortress is our God.

LORD'S PRAYER.

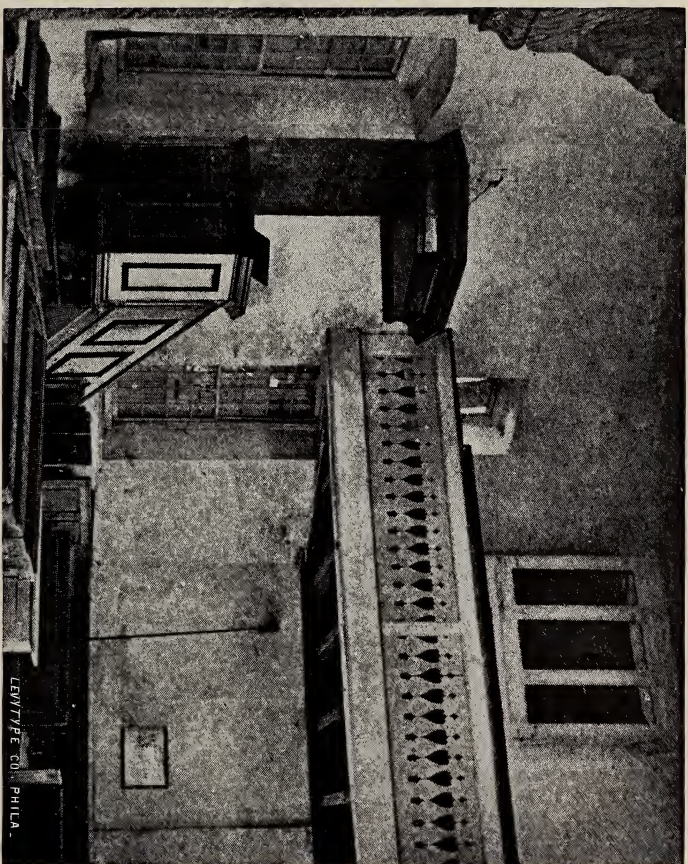
DOXOLOGY.

BENEDICTION. (Silent prayer.)

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The musical portion of the Additional Programme conducted by Rev. C. W.  
JEFFERIS, of North Wales, Pa.

SESQUI-CENTENNIAL MEMORIAL OF THE OLD TRAPPE CHURCH.



FROM PHOTOGRAPH.

INTERIOR VIEW OF CHURCH.

LEVITYPE CO. PHILA.



## **The Anniversary Sermon**

BY

Rev. Prof. Jacob Fry, D. D.



### **The House Our Fathers Built.**

LUKE 6: 48. "*He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*"

I come to join my heart and voice with yours on this glad jubilee. Let us exalt and praise His name together, who has protected and preserved the venerable sanctuary whose hundred and fiftieth anniversary we are met to celebrate. He put it into the hearts of our fathers to build this house, and by His providential care it has stood through all the trials and changes a century and a half have seen.

To me personally, this is sacred soil; for I am again amid the scenes and hallowed memories of childhood. In this old Augustus Lutheran church I was taught the fear and the faith of the Lord; at its altar I knelt at my confirmation, and in its pulpit I preached my first sermon. And the earliest recollection my memory distinctly holds, is the centennial celebration of the laying of its corner-stone, when the sermon was preached by Rev. Dr. John W. Richards, on May 2, 1843. The arrival in our quiet village of a number of descendants of the Patriarch Muhlenberg and other distinguished visitors, and the jubilee character of the services, left an impression on my memory which holds vividly to-day. Among the multitude who thronged the church on that occasion, there sat a boy, less than ten years old, deeply interested and impressed with all the services, yet little dreaming he would be the preacher at the sesqui-centennial celebration of the same venerable church.

This village of the Trappe, though little among the thousands of Judah, has occupied an important place in the early history of our church in this country. What Wittenberg was to the states of Europe during the sixteenth century, this little village of the Trappe, (then called Providence, a name which never should have been changed,) was to the scattered and



discouraged Lutherans in America, during the second half of the last century. Here lived the greater part of his life, Henry Melchior Muhlenberg, that eminent man and minister of God, universally known and acknowledged as the patriarch of the Lutheran Church in America. He arrived in this country but a year before this church was erected, to find, as he expressed it, "*ecclesia non plantata, sed plantanda.*" Hither came many weary feet and anxious hearts seeking counsel and aid in the troubles and distresses by which our early churches were beset, and out of this place issued streams of wisdom and personal help to make glad the city of God in every settlement where our people were found.

It was the inspiration and influence induced by the residence of Muhlenberg here, that led to the erection of this church, so wonderfully strong and substantial, within a year of his arrival in this country. Although for many years superseded by the building in which we are now assembled, as better adapted to the needs of the congregation, you have done well to let the old church stand and keep her in good repair. We salute her on this her sesqui-centennial; as a monument and symbol in stone, of the stability of the Church founded by our Lord Jesus Christ, purified and restored by Luther, and planted in her true faith and spirit by Muhlenberg in this Western land.

I have chosen my text from Luke's account of our Lord's Sermon on the Mount. It was spoken of those who hear and heed the Gospel, and may fitly be applied to Muhlenberg and his associates in the building of this church. In this use of the text, three lines of thoughts are suggested; the Church's foundation, the Church's trials, and the Church's stability.

#### I.—HER FOUNDATION.

I. This is *all important*. It begins at the beginning. It makes much of first principles and puts great value on a proper commencement. The point of the text is that the building stood because it had a good and solid foundation. St. Paul speaks of his work as "laying the foundation as a wise master-builder," and describes the Christian Church as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

This was the great concern of our fathers, and is a distinguishing feature of our Church. Others may surpass us in attractive architecture, elaborate arrangements and imposing ritual; but we are chiefly concerned about foundations. And if the text means anything, it means this is the chief thing in building the Church. And no better foundation can any man lay than that is laid, which is Jesus Christ. This is the glory and strength of our Church and the work of its builders, to lay the foundation absolutely and exclusively on the doctrines, the work, and the person of

the Lord Jesus. Others may be concerned only about the superstructure, but her mission and history has been to attend to foundations.

Therefore, much of her work is unappreciated, because unseen. Foundations are under ground, and do not catch the public eye nor call forth popular applause. The work of our theologians and pioneers is not appreciated by casual visitors and spectators, nor has it commanded the admiration and praise it deserves. The foundations which lie beneath the surface are rarely considered.

This Augustus Lutheran Church was thus founded, and of Muhlenberg it might be said, "I will liken him to a man which built an house, and digged deep, and laid the foundation on a rock." Literally true is it that this building has a solid foundation, or it would not have stood these hundred and fifty years. But more true yet is it that the congregation here established was founded on the Rock, as the binding of its preachers and members to the evangelical doctrines of the Confessions of our Church, both in the records of its books and the inscription over its portal, abundantly testify.

2. To gain this foundation *we must dig deep.*

A solid foundation is not often obtained just beneath the surface. In religious truth especially, the rock lies deep. It requires hard work and toil to reach it. To dig deep is no child's play. It requires a strong arm and great patience and perseverance. It is a slow and tedious work in which many soon weary. To work downward instead of upward, confined in narrow bounds instead of broad fields, and employed in throwing out and casting away instead of gathering together and building up, is exceedingly discouraging and tests the perseverance of the saints.

This was the work of Luther. To bring the Church back to its true foundation, he had to dig deep through the accumulated rubbish of a thousand years. Through the hard and stubborn strata of papal pretensions, priestly profanations and popular prejudice, through errors in doctrine, abuses in worship, and corruptions in life, he had to dig deep indeed until the rock was reached and the reformation of the Church assured.

And this was the work of Muhlenberg to a great extent. When he arrived in this country he found a few scattered congregations, and most of them in a disorderly and lamentable state. To relay the foundations of these was harder work than to establish those altogether new. Through the prejudices excited against him by the irregular and often unworthy men who claimed to be their spiritual guides; through the abuses these men had practiced and errors they had taught; and through the ignorance and poverty of the people to whom he came to minister, he had to dig deep. To lay the foundation of our Church was no easy task, nor one

which could be speedily accomplished. Like Paul he was in journeys often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and beside these things that are without, that which came upon him daily, the care of all the churches.

This is the wisdom and glory of our Church, to dig deep. Our method of instruction in doctrine and in righteousness by patient catechisation before confirmation, is hard work and attracts no public attention, but it goes to the bottom of things and rests not until the rock is reached. It is no superficial system, aiming at immediate results. It seeks to have men "lay up in store for themselves a good foundation against the time to come," and to secure this, digs deep.

3. When the rock is reached *the foundation must be laid*. By these words we understand Christ to teach that when the rock is reached, the wise man begins to build. Important as is the foundation, the Church is something more than a foundation. Foundations are laid to be built upon, and he would be a foolish man who would dig down to the rock and there let his work cease. It is possible we may be so concerned about the proper foundation as to forget or neglect the superstructure. But when the rock is reached, the real work begins, for which the deep digging was only preparatory. To fail, therefore, *to lay* the foundation, is to fail altogether. Of what benefit is it to find Christ if we make no use of Him, or do not believe in Him? Of what advantage is it to discuss and decide what is the truth, or to settle a creed, if we never build up ourselves on our most holy faith, nor grow unto an holy temple in the Lord?

And when the rock is reached, and we begin to build, let every man take heed how he buildeth thereon. When the foundation is laid the lines and angles of the corner-stone must be followed. It is not sufficient to say "I have found the Christ," or "I believe in Jesus." There is not a sect in Christendom but pretends to be founded on Christ and on His word. The question is not only do you believe in Jesus Christ, but *what* do you believe concerning His person, His doctrine and His work? It is not sufficient to say "we preach Christ;" the question is what do we preach and teach concerning Him, and what confession of Him do we require? Unless we build of proper materials, and these not carelessly thrown in, but fitly framed together, and on the lines of the corner stone, the building will not stand and our labor will be in vain.

Thus this Augustus Lutheran Church was built. Our fathers were not content with securing a good foundation, but on it erected these sub-



stantial walls, and rested not until the building was complete. They were not ashamed either of their faith or their works, for over its portal they placed an inscription to be seen and read by all, that this was "the temple of the congregation of the Augsburg Confession."

In this application of the text to the Church of Christ, we turn to consider

## II.—HER TRIALS.

"When the flood arose, the stream beat vehemently upon that house." Matthew's version is very graphic, "and the rain descended, and the floods came, and the winds blew, and beat upon that house." It pictures a storm of terrific fury, with rain on the roof, wind at the sides, and floods at the base, straining and testing the house in every way.

Persecutions, oppositions, attacks from every quarter and trials of every sort, have marked the history of the Church from the day when "the stone which the builders rejected became the head of the corner." The first pages of that history are written in the blood of the martyrs who fell in the fury of the tempest.

So too in the days of the Reformation, "the flood arose and the stream beat vehemently upon that house." The conflicts which then raged, the animosities and hostilities aroused, and the combined efforts of the papal power and the empire to overthrow and crush the rising Reformation, culminating in the terrors of the Thirty years' war, fulfilled again the words of the text.

But I am to speak rather of the storms which have tried this venerable building during the hundred and fifty years of its existence, together with the congregation and Confession to which it belonged. Many a storm of wind and rain and sleet and snow has whistled and howled around these walls throughout these years, but our fathers built deep and strong, and in their fury they could not shake it.

The men who erected this church were largely the sons of those who had fled from the fatherland because of the persecutions which followed the revocation of the edict of Nantes. Under the pressure of those whistling winds their sails were wafted to these Western shores. In the memory of the losses, trials and sufferings their fathers had endured, they laid these foundations and covered these walls. But they and their children were also to be exposed to and tried by storms and floods, which, while of a different sort, would test their faith and their Church to the utmost.

1. The trials of the *Revolutionary war*. I refer not so much to the fact that this church, located not very distant from the encampment at Valley Forge, and on a prominent highway, was repeatedly turned from



its sacred purposes and occupied by detachments of soldiers, and used for military purposes. I allude rather to the bitterness and political strife which at that time separated families and broke up many congregations. To preserve the life of a Church when fathers were embittered against sons and mothers arrayed against daughters, was no easy thing.

Fortunately, when this storm was rising in its strength, Muhlenberg, who had resided for some years in Philadelphia, returned and fixed his residence here. His wisdom and prudence, joined with his true patriotism and piety, served to guide the congregation through these tempestuous times.

The rude shock of war had scarcely subsided when another trouble beset the Church and congregation, caused by the depreciation of the currency. Financial troubles beat vehemently against churches, and the general distress and impoverishment tried this congregation severely. But above all these divisions, differences and disasters, these sacred walls stood unmoved. Rooted and built up in the true doctrine of the Gospel, this church could not be shaken, but remained an asylum and refuge from the storms and distresses which tried men's souls.

2. The second flood which arose to beat vehemently against this house was that of *rationalism and unbelief*. It came in about the beginning of this century. France, which had been America's political ally, became her religious enemy. Infidelity, which rose to its greatest height during the French revolution, found sympathizing minds because of France's aid during the struggle for national independence. The rationalistic theology which came from certain schools of Germany about the same time, was still more widely felt; and the evangelical doctrines of our holy religion were no longer taught from many pulpits which bore the Lutheran name. Muhlenberg was dead, and no one of equal influence had arisen to take his place as the teacher and defender of our Church's Confessions. But whilst many proved false, this church remained a true confessor of "the truth as it is in Jesus." Even if her pulpit may have at times given an uncertain sound, on her frontlets, carved in unchanging stone, she bore her testimony that she was "ÆDES SOCIETATI AUGUSTANÆ CONFESS." During those long years when the chief doctrines of redemption were silenced, she kept before her children the name of that great Confession of the evangelical preachers, princes and peoples of the sixteenth century. The stream did beat vehemently against this house, but could not shake it.

3. The third trial was that produced by *fanaticism*. About the year 1840 this community felt the force of another flood which was surging over the whole country. Rationalism had produced and left a deadness and spiritual blight wherever it prevailed, and when a reaction set

in, it went to the other extreme. Ministers and congregations on every side were advocating and practicing doctrines and measures of the wildest and most fanatical sort. Again the winds whistled, the rains descended, and the floods came. For years this Church was pointed at as hopelessly dead and forsaken of God, because she would not allow strange fire on her altar, nor approve measures contrary to her usage and spirit. Calmly she bore the storm of ridicule and abuse, bearing aloft her unaltered banner above the howling and fury of men. Some of her people grew weak, and some fell away, but as a Church she remained true to her history. Other congregations yielded and were carried into the popular current, but her resistance was as firm as the rock on which she was founded. The storm lasted for twenty years or more, but could not shake this house.

Well do I recall the controversies and excitements of those days of my boyhood; and devoutly do I thank God that I was the child of a Church which, while tested and tried and strained at every point, remained true to the principles and practices of the men who, when they built this house, digged deep and laid the foundation on a rock. These were the times that tried men's souls, even more than in the clash of arms, and the men who withstood the storm and remained steadfast in the faith, deserve to be held in everlasting and grateful remembrance.

What has been said of the Church's trials necessarily included much of what deserves, however, to be made a separate head of discourse, viz :

### III.—HER STABILITY.

“They could not shake it, for it was founded on a rock.” It may sometimes have trembled under these successive blasts and commotions, but they could not shake it from the principles and purposes for which it was established, nor move it from the foundations on which it was built.

I. *It still stands.* What changes have taken place in the country and in the Church generally since these walls were laid! Could these stones cry out, what a large part of American history and our Church's development would they declare! To go back one hundred and fifty years is to cover the lives of five generations. And they have been years of wonderful changes. On every side old things have passed away and all things are become new. Beneath the hillocks in her church-yard sleep the men who built her walls, with their children's children beside them, but in their front she still stands bearing witness to the faith in which they lived and the hope in which they died. Antiquated may be her architecture, and strange her appearance and arrangements to modern eyes, but strength and stability are in her walls. Others, with more pretension and show, have come and gone, whilst she remains to-day

celebrating her sesqui-centennial, a symbol in stone of the stability of the faith and the Church to which she belongs. From lightning and tempest she has been providentially protected ; while the silent tooth of time, and the noisy blasts to which she has been subjected, have failed alike to crumble or overthrow.

2. *It still prospers.* For the past forty years the congregation has occupied this enlarged sanctuary in which we are met, only because the old church could no longer accommodate the increased attendance and membership. It was well no attempt was made to enlarge or modernize her walls, and that this daughter was erected by the side, and not in the place of the mother. The growth of this congregation has been steady and solid. It has been gained by no false or questionable means, but by that better and surer system our Lutheran Church recognizes and employs.

How wonderful has been the growth and prosperity of our Church in this country since our fathers erected this house ! Then the number of regular Lutheran pastors could be counted on the fingers of my hands ; now they number over five thousand. Then there were less than an hundred other churches ; now there are ten thousand, with over a million and a quarter communicants. Like Israel in Egypt, in spite of all oppression, we have multiplied amazingly. Like this venerable church, the house our fathers built still stands. They digged deep and built well. They labored in great poverty and under great discouragement. We have entered into their labors and enjoy the fruits. The little one has become mighty, and an handful an exceeding great army. Let us realize our advantages and our responsibilities. Let us prove ourselves worthy descendants of noble sires. Gathering around these sacred walls to-day, let us pledge anew our fidelity to the principles, the spirit, and the faith of the men who built them an hundred and fifty years ago.

Let me close with a reference to a significant fact in the erection of the old church. It was occupied by the congregation long before it was completed. The corner-stone was laid on May 2, 1743, and the following September their place of worship was changed from the barn in which services had been held, to this unfinished building. The dedication did not take place until it was completed several years later. So it is with us. The Church to which we belong is not yet completed. For eighteen centuries the work has been going on. The day of completion and dedication may be fixed, but is unknown to us. But we have already taken possession, and are content to worship in an unfinished building. The Church of Christ on earth is not perfect. It has its weaknesses and its waste places. We must not rest content with things as they are, but do our part by all the means and talents we possess in advancing its success and glory.

Some day the building will be completed. Not a jot or tittle of the promises will fail in being fulfilled. Even the bodies of those who sleep in Jesus, will God bring with Him, and they shall be made like unto His own glorious body. Then the cap-stone will be laid, and the dedication will take place. Christ, who loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, will present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing. May all who are gathered here, be gathered there, to give honor, praise and glory to His blessed name forever and forever.





## The Prayer

By Rev. J. L. Sibole.

Almighty God, our Heavenly Father, in the Name of Thine only begotten Son, Jesus Christ, we, Thy unworthy but highly favored servants, lift up our hearts and voices unto Thee in adoration, praise and thanksgiving. We adore Thee as the Father of all mercies; as the God of all grace; as the Source of all comfort. We praise Thee for Thy works in creation; for the orderings of Thy providence; for the revelation of Thy will; for the manifestations of Thy grace; for the shedding forth of Thy spirit.

We give thanks to Thee, gracious Father, for that divinest of gifts to man, Thy Son Jesus Christ, in whom the human race finds its lost life; its forfeited place in Thy bosom. We thank Thee for Thy holy Word; that Word which Thou hast written that men might believe, and believing, have everlasting life. We thank Thee for the Kingdom this Word has announced; for the Saviour it has set forth; for the Church it has established; for the ministry it has created; for the faith it has begotten; for the souls it has saved. We bless Thy most holy Name for the divine seed which Thou didst commit to faithful hands, and which was sown in this memorable field, where, by Thy good providence we are gathered to-day. We thank Thee for those men of faith and zeal whom Thou didst call and ordain to that work which it is our joy to contemplate at this time. We thank Thee that Thou hast been pleased to approve their labors in Thy vineyard with a fruitage rich beyond our power to estimate and extensive beyond our fathers fondest hopes; a fruitage that remains to this day to the praise of Thy grace and the everlasting honor of Thy ministry and her ministers. We thank Thee for the rich streams of Gospel blessing which have gone out from this sanctuary, carrying refreshment and life itself far and wide.

We thank Thee, O Thou unchanging and ever gracious God, that, throughout the memorable history of this part of Thy one Church, Thou hast kept Thy candle burning, and that to-day it shines out with the brilliancy and power of the early days, creating, preserving, sanctifying.

And now, O Lord, we turn trustfully to Thee, supplicating the continuance of that gracious favor which has so signally blessed this people. Continue to them, and to us all, Thy Word in its purity; Thy ministry

in its power ; Thy Holy Sacraments in their saving effect. Work in us a spirit of gratitude for past mercies and favors. Encourage our hearts by what Thou hast wrought, and help us to see in that the promise of what Thou wilt work in us, and by us, through Thy saving Word.

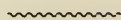
And unto Thee, Father, Son and Holy Ghost, be all the praise for what has been, for what is, and for what is yet to be, of Thy most gracious work of salvation in our midst and throughout the world. AMEN.



## Outline of Address

BY

Rev. Prof. Adolph Spaeth, D. D.



### Light at Eventide.

ZECH. 14: 7.—“*At evening tide it shall be light.*”

As we meet here to-day in this venerable building we are surrounded by many sacred memories. New Providence, or the Trappe, as it is now called, has a special claim on our Patriarch, Henry Melchior Muhlenberg. It was his home, his congregation, his territory in a peculiar sense, distinct even from New Hanover and Philadelphia, though these latter had joined the people of New Providence in the original call which eventually brought him to these Western shores. But nowhere else did the venerable father of our Church in America feel so thoroughly at home as here, in New Providence. Here his remarkable gifts and his lovely, Christian character seem to have been more fully appreciated than in any other field of his labors. Here the people cheered his heart by their willingness, zeal and harmonious cooperation in the organization of the congregation and the building of the Church. To this place he brought his youthful bride, Anna Maria Weiser, and here he founded his own home, where his children were born, and where his family resided even during his pastoral and missionary work in New York. It was most fitting that here also, close by the walls of this venerable church, his body should have found its last resting place under that stone, which, in its eloquent and prophetic inscription, honors the man, the pastor and father of the American Lutheran Church.

On this very day, the 26th of September, and probably in this very hour, 109 years ago (A. D. 1784), Muhlenberg appeared for the last time in this pulpit, and delivered the last sermon in his beloved Augustus Church. The 12th of September, for which day this Jubilee Celebration had been originally appointed, would have been the date of the first service held in this building, A. D. 1743. On the 2d of May, 1743, the corner-stone had been laid in the presence of a great concourse of people. That favorite hymn of Muhlenberg's, “*Befiehl du deine Wege,*” (by

Paul Gerhardt), was sung (as it was also used at the corner-stone laying of old Zion's in Philadelphia, May 16, 1766,) and Muhlenberg preached from the words, which we have to-day before us as our text, "*At evening tide it shall be light.*"

We can, I think, understand in some measure, the feelings, resolutions, hopes and expectations, that moved him in the selection of this Scripture passage on that memorable occasion. The Lord had led him to this Western Continent with the great commission to bring to his German brethren after the flesh, the everlasting gospel in their mother tongue, and to lay a good, solid foundation for a strong and lasting churchly organization. But what did he find, when he came to this country? The Germans formed at that time half of the population of Pennsylvania. But the majority had reached this land in a condition of utter destitution and poverty. Having been unable to pay for their passage, they were, on their arrival, bound over to a state of servitude for a period of three to seven years, until the money due for their passage had been earned by long and arduous labor. There were many harsh and cruel features connected with this system. Families were torn asunder, their members separated for years, and sometimes never re-united. The disadvantages under which those first German settlers labored were obviously many and great. They were under a cloud as to their social position, their moral and intellectual development, their progress and prosperity in every direction. Nor was their religious life in a satisfactory condition. Under the State Church of the fatherland, these emigrants had never learned to take care of the administration and management of congregational matters. When this burden was thrown upon them in their new home, they hardly knew how to help themselves, and in the absence of good pastors and faithful, experienced counselors, it is no wonder that their religious and churchly condition was not far from chaos. Moreover, many of the people, even before leaving their old home, had been estranged from the faith of their fathers. They were, at the very start, animated by a spirit of sectarianism, which, in many cases, was the principal motive for leaving their former home and seeking these Western shores.

Pennsylvania, under the leadership of Penn, was a very paradise of sects and Quakers, Mennonites, Dunkers, etc., found among the German settlers abundant material to swell their numbers. There was a widespread aversion to a regularly constituted ministry of the Gospel, and to ecclesiastical rules, constitutions and order in general. The frequent appearance of ecclesiastical tramps, who brought shame and dishonor upon the ministerial office by their scandalous conduct, would naturally fill the people with doubt and suspicion against all who claimed to be pastors and ministers of the Word. Into this chaotic darkness Muhlenberg was



called to bring light, order, and a healthy growth on a sound scriptural basis.

By the providence of God he was remarkably successful in this, and his work in the organization of regularly constituted Lutheran congregations and of the first Lutheran Synod on this continent, proved to be a centre of light which shed its rays in every direction from the Hudson as far as Georgia, reaching down in its blessed results even to our present day.

Some of the principal features of this work of our Patriarch may be pointed out as briefly as possible. It is Muhlenberg who, by his conscientious and faithful obedience to his call and commission, restored and exalted the dignity and authority of a regularly called and ordained ministry, among a people who were overrun by men of whom the Lord would say: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." But Muhlenberg, in leaving the home of his fathers, and coming to this distant land, was sure of one thing: He had been regularly called. He had been sent. He had not assumed an office, but had accepted, after long and prayerful consideration, the formal and solemn commission which made him pastor of the Lutheran congregations at New Hanover, New Providence and Philadelphia. With this divine call he met and subdued, not only those crude ecclesiastical vagrants like Valentine Kraft, but also the refined and highly gifted Count von Zinzendorf, who, under the name von Thurnstein, had usurped the pastorate among the Lutherans in Philadelphia.

Again, it was Muhlenberg, who first united the pastors and congregations around him into a synodical organization. On August 15, 1748, the day of the consecration of old St. Michael's Church in Philadelphia, he opened the first convention of the Ministerium of Pennsylvania: "We need unity," he said; "a twisted cord of many threads will not easily break. We need order; we must take care of our youths; our Church officers have great responsibilities. We are assembled to provide for the things entrusted to us. Providence willing, we shall in this way assemble from year to year. We pastors here present did not come of our own will, but we are called here, and we are accountable to God and our consciences." The Ministerium of Pennsylvania, as organized by Muhlenberg, was the first and only General Synod in the full and true sense of the word, which our Lutheran Church, ever had in this country. And if things had moved on steadily and without interruption in the line laid out by Muhlenberg and his associates, we ought to have to-day one general body of the Lutheran Church, firmly grounded on the pure faith of our fathers, a union unaffected by the diversity of languages and

nationalities, even as it was on that first memorable meeting in St. Michael's Church, when Swedes and Germans were united in brotherly council.

In close connection with Muhlenberg's efforts to keep the pastors and congregations together in one organization, we must also refer to another point as it represents one of the most brilliant rays of light that proceeded from that torch-bearer of our Church in America. To him the unity of the Church was not only in the one faith and doctrine, but also in the practical sphere of using the same service, and singing the same hymns, and working together in one common interest. The hymn book and liturgy of 1786, which he was chiefly instrumental in preparing, were to be a strong bond of union for all the pastors and congregations of our Church. Whenever pastors or catechists were introduced into their different spheres of labor, they were solemnly charged "not to deviate from the order of service prescribed by Synod and not to introduce new forms of their own." "It would be a most desirable and advantageous thing," he said, "if all the Evangelical Lutheran congregations in the North American States were united with one another; if they all used the same order of service, the same hymn book, and in good and evil days would show an active sympathy and fraternally correspond with one another." (Letter to Dr. Gotfr. Enox of Loonenburg, November 5, 1783.)

Was there not a spirit of prophecy in the choice of this text which that man of God used at the laying of the corner-stone of this Augustus Church? Was there not in his mind a divination of the great and wonderful future of this western land and of the peculiar and great commission of the Lutheran faith to be a light-bearer in the eve of the world's history in this land of the evening? And are not all our present efforts to bring about a better understanding, and a closer union between the different sections of our Church, to unite in one common service, etc., foreshadowed in the measures adopted by Muhlenberg and the work performed by him?

Let us take that word from him! Let us make it our motto for our work in our days. Let every one of us do his very best, according to the talent which the Lord may have given him, that "At evening tide it shall be light."

## Address

BY

Rev. Prof. M. H. Richards, D. D.

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### **The Need of a Well-Equipped Ministry.**

Man is an embodied spirit whose condition is such that it must localize to perpetuate and make real. When, therefore, we seek to set before us the spirit and the achievements of departed worthies, that we may catch that spirit and emulate those achievements, it is both natural and necessary that we associate them with some locality, some tangible memorial, and thus set them before us as still living, moving, and having their being. We have met this day to thank God for that eminent servant of His, Henry Melchior Muhlenberg, and we have met at this place, and in this venerable building, because this "local habitation and name" answer best these conditions which we have indicated.

The old Trappe Church is Muhlenberg's best memorial, since it is in it, and through it, that we can best find the setting, the body, by which we can recall what he was, and what his life has to teach us. The occasion of its sesqui-centennial, and of grateful remembrances of him, are identities, ever inseparable, always mutually arising in our consciousness. Here he came in the very beginning of his ministry in America; this is the building which he designed and constructed, upon whose wall his name stands engraved in loving association with those who toiled and built with him, and under him; this was his ever loyal congregation, among whom he made his home, reared his family, to whom he returned again and again from his ever recurring journeys of superintendency; here he sought refuge when war was abroad in the land, and here he came, weary with age and worn with labors, to wait until his God called him to his reward; here he died, and here was he buried, and this is the holy shrine whither many a pilgrim comes to read, with uncovered head, the prophetic epitaph upon his humble stone.

The old Trappe Church and Muhlenberg are inseparable: he is the spirit of which it is the body, and it is the thing visible and external, tangible and material, which makes it possible and real to set his virtues before us as ever living, ever potent, ever exhaling a fresh and fragrant



perfume, wholesome and invigorating, inciting to the service of God by fidelity in His Church.

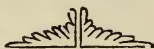
We must be grateful to those who have limited our thoughts by naming our theme. There is so much that might be said, such a richness of suggestion in the place and the occasion, that despair of knowing where to end might otherwise have resulted in perplexity as to how to begin. This old church stands for so much to many of us. It is ancestral for not a few here present, and the bones of the generations that were rest within its burial enclosure, while friend and relative are still communicants within its fold, and are before us and with us this very day. Then, too, Muhlenberg himself was so many sided, and the exigencies of his position were so peculiar and so diverse. As great Cæsar says of himself, upon one great crisis of battle, so might it be said of him for whom this church stands as a memorial, that "all things had to be done by him at one and the same time." He was to be pastor and teacher, he was to supply a need and create that need, or, at least, give it intelligent form and wholesome hunger: he was to organize the Church which was, as yet, to be planted, and which, nevertheless, had been in part misplanted. He was to be here and there and everywhere in a land without roads or bridges.

Yet all these considerations lead us directly to the theme chosen for us—the need of a ministry well educated, well provided for its task. Surely Muhlenberg sets this preeminently before us! Picture him landing from his tedious voyage along the coast, still enfeebled and suffering from it. He is absolutely alone, must force recognition upon those to whom he has been sent, must rely upon his own powers and address to make friends of those in authority, and to expose those planning and scheming against his Church. He must know thoroughly well what he is to teach and how to defend it against all objectors. He must be able to set it plainly before plain people, crumbing the bread of life for them, and yet with dignity and grace before the more cultured. He must rise above the provincialism of but one tongue, one language, into the toleration of any or all, as vehicles for the truth he would set forth. Who but the well educated, well trained man is sufficient, by the grace of God and the courage of much faith, for all these things? Zeal may suffice for an assault, but this was a siege of many years' duration, and for such a warfare the man of God must be thoroughly furnished for all good works. But I realize that to have named my theme is to have proved it; it is axiomatic, and its self-evidence makes it difficult to demonstrate it. Times may change and circumstances may vary, but the need is ever the same; the Christian ministry to be effective must be well equipped for its work, not ignorant, though well-meaning, not neophytes, though sincere.



Muhlenberg prevailed because, in addition to fervent piety and generous faith, he was a man of learning, of experience in social life, of trained executive ability, of cultured oratory, well-read in theology, of linguistic gifts: because he was, in a word, well educated, well equipped for the ministry.

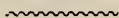
The descent by natural birth is but an inseparable accident: to be in the line of spiritual descent by voluntary act of our own is a mark of character. We may all be spiritual descendants of him who is set before us this day as a great proto-type. Let us seek with our whole heart and mind to gain that adoption into his name and lineage. We shall compass it by striving for a well educated, well equipped ministry. We will endow and provide institutions of learning for those who would serve our churches in the most generous spirit and noblest conception. We will sustain them in that same spirit and watch over their efficiency with most loving jealousy. Let us do these things, and as the years roll by, we shall verify again and again that epitaph which declares that posterity will need no towering shaft, no costly pyramid, to know that Muhlenberg lived, or who or what he was, and ever has continued to be. Unto this end may this day and this occasion inspire us anew, and confirm us therein with an increased measure of devotion.



## Address

BY

Rev. O. P. Smith.



### **The Triumph of Small Beginnings.**

The duty and privilege assigned to me on this memorable occasion is to deliver a ten minutes' address on the subject, "The triumph of small beginnings." The Lutheran Church had a beginning in this Western land of ours, and that beginning was small.

Every thing in God's Universe that is intended to grow, has a small beginning, and this is particularly true in reference to His Kingdom of Grace established among the children of men. The Prophet Ezekiel represents to us the growth of the Church, in his vision of the holy waters; first the waters are to the ankle, and as the stream flows on it augments, and its depth reaches to the loins; still increasing, it becomes impassable. The Incarnation first manifested itself in the manger at Bethlehem—in the babe Christ Jesus. When Christ speaks of the growth of His Church, He utters this parable, "The Kingdom of Heaven is like to a grain of mustard seed, which is indeed the least of all seeds," and after He refers to its small beginning He lets us know of its wonderful possibilities of expansion and growth. Smallness is often the disguise of the infinite. You may be able to count the apples on a tree, but you are not able to count the trees in the apple. So you may count the acorns on a mighty oak, but who can count the mighty oaks in the acorns—there you meet infinities. It is well to remember this fact—smallness often the disguise of the infinite. It encourages patience; it stimulates courage and perseverance; it lightens the burdens of life—makes toil and labor easy even in the midst of small results at the time, and persuades us to wait patiently until the Lord leads on to the fulfilment of his designs.

When Muhlenberg came to these shores, he found the Lutheran Church, as was God's Earth in the beginning of Creation—"without form and void," but the Spirit of God had not forsaken her.

The Lord found a man after His own heart, a man whom He had endowed with the faith, courage and learning of a Paul and a Luther—a

man fit for the kingdom of Heaven, who put his hand to the plow and never looked back.

Out of a small number of scattered and divided Lutherans he brought forth organization and system.

It was not only a small beginning, but on account of disadvantageous circumstances, a difficult beginning, but wisely, judiciously and prayerfully the foundations were laid, the superstructure grew, and to-day the Lutheran Church can speak of her mighty triumphs, and gather her children around her altars in every part of this dear country of ours, in many languages and tongues, praising and glorifying God.

In 1742, when Muhlenberg landed in this country, what was the numerical strength of our Church? No Synod, about ten ministers and three thousand communicants. In 1891 there were 61 Synods, 4,861 ministers, 8,232 congregations, 1,185,116 communicant members.

When the Mother Synod, the Pennsylvania Ministerium, was organized, in August, 1748, there was a synodical roll of about a half dozen clergymen; now that Synod has a clerical roll of 291 names, and beside this roll there are at least 60 other synodical rolls, swelling the number to nearly 10,000.

When Muhlenberg began his work here the Lutheran Church had no educational institutions; there are now 25 or more Theological Seminaries, 30 Colleges, 35 Academies, 12 Ladies' Seminaries.

Then there were no charitable institutions in this country; now there are 33 Orphans' Homes and 42 Asylums and Hospitals: the small beginning has been crowned with triumph; the mustard seed has grown into a mighty tree, extending its branches in every legitimate channel of Church work, sheltering every noble cause of the kingdom of Christ and offering the blessing and peace of the healing of its leaves to a million of souls, reaching out and sending its benign blessing unto thousands in heathen lands.

How suitable and fitting in this Columbian year, when the great World's Exposition at Chicago speaks of the triumph of small beginnings in every branch of industry, science, literature and art, to contemplate the triumph of the small beginnings of our dear Zion.

The Lutheran Church, which has advanced so near to the front in the column of denominational statistics during the century about closing, what is before her in the next century? Her banner should move to the very front; it is her possibility. This is not a statement of sectarian enthusiasm, but a prophecy dictated by the very signs of progress. Her literature is addressing itself to the English speaking people of this country. The large number she receives from year to year by immigration is rapidly swelling her ranks; her confessions are more appreciated by her

children. When other denominations become alienated from their confessional basis and divided, the Lutheran Church of America forms stronger devotion to and appreciation of her symbols of faith. Her wisdom in avoiding cold legalism on the one hand, and narrow puritanism on the other, gives her the golden mean, a true evangelical position, that will make her the Church to lead in the ecclesiastical progress of the twentieth century, bringing her banner to the front among the American Churches.

If this position is not reached, it is because she has failed to do her duty ; she has been blind to her opportunities and possibilities, unfaithful to herself and false to her Master, the Great Head of the Church, the Lord Jesus.





## Address

BY

Rev. Samuel Laird, D. D.

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### Home Missions.

Muhlenberg is not to be commended because he originated a new work, but he deserves and receives praise because of the manner in which he carried on the work of the Church, which was committed to him. Our Lord, before His Ascension into heaven, said to His apostles, "Go ye and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." The import of this commission, coming down from the days of the infancy of the Christian Church, Muhlenberg realized, and devoted himself to the close of his life to the performance of the duty here enjoined. The appreciation of the holy character of his ministerial office, the blessedness of his work, and the far reaching nature of the results of his labors, affecting the destiny of men both for this life and for that which is to come, so moved him that he consecrated himself unreservedly to the service of his Lord. So exemplary was he in his conduct, both in public and private, so wise in ordering the affairs of the congregations, so constant and loving in his ministrations, that his praise is in all the churches.

He was animated by a spirit of self-sacrifice. When he received the call to his field of future usefulness, it required that he should leave his kindred and friends and native land, and come to this new western world. He cheerfully abandoned the comforts he might have enjoyed, to encounter the risks and dangers of travel over sea and land, at that time far greater than they are now, and to endure the hardships incident to life on the borders of civilization. It was not in thickly populated districts that he labored, but to sparse settlements of immigrants, widely scattered over a great extent of territory, requiring him to undertake constant journeys at all seasons of the year, which were often attended with peril. Nor was it to well-established, influential congregations that he ministered, but to small bodies of people, frequently holding dissentient views and varying opinions, demanding the greatest forbearance, tact and patience, in order that they might be gathered into harmo-

nious organizations. Regardless of selfish interests he continued through many years of time to "preach the Word; instant in season, out of season; reproving, rebuking, exhorting with all long suffering and doctrine."

Fidelity was another marked characteristic of his ministry. He was faithful to the truth. He recognized in all its fullness the great fact that "It hath pleased God by the foolishness of preaching to save them that believe," and in all his presentations from the pulpit he adhered closely to the Divine Word. He believed thoroughly that the Holy Spirit moves upon the spirit of man through the agency of the truth and of that alone, hence his anxiety that the purity of the truth should be maintained in the churches, and in his estimation that purity could only be secured by adherence to the Confessions of the Evangelical Lutheran Church. Hence we find him ever upholding the Church in which he had been ordained a Minister, and seeking in the Ministerium and in the congregations and among his brethren so to arrange that the Church of that period and of the future might remain true to the faith.

Not only was he faithful in dealing with the interests of large bodies of people, but also with individuals. He recognized the value of an immortal soul. Intense love for sinful mortals inflamed him, and moved by a sincere desire for their salvation, he dealt wisely with each one, as is seen from the accounts of his manner of acting with men in private as well as in public, hesitating not to rebuke where need required, as well as to encourage, and setting before men their sins as well as the way of pardon and peace. Fidelity to God, to the Church, to individuals, is a prominent feature in his whole career.

He was zealous. There was no languid performance of the duties of his office. The Spirit of the Master influenced and quickened him. With heartiness he undertook the most laborious works, and prosecuted them with unwearied earnestness. The great spiritual interests of the people whom God had committed to his care, were ever upon his heart, and on their behalf he labored constantly. He had a keen appreciation of the value of the ministry, and that he made full proof of it is abundantly shown by the results of his life-work which still abide among us. Pious, without cant, gentle, without weakness, firm and yet considerate and kindly, reverent towards God, loving to man, this noble Patriarch exhibited true zeal enlightened by knowledge, in carrying on the work of his office, so that he is held in affectionate and respectful remembrance wherever his deeds are known.

Such a life is an example and an inspiration to us. The same commission which was first given to the Apostles, the force of which Muhlenberg realized, is given to us. To the entire Christian Church the charge comes to preach the Gospel to every creature. This is a duty

laid upon each individual member, which may not be thrust aside or neglected with impunity. Do we take in the meaning of the command of our Lord to His Apostles, and do we endeavor to obey it? Does love for souls so influence our hearts as that we are willing to labor for their salvation? These are questions which it behooves us to answer. The scene which is here presented, this old building in which we are assembled, the memories of the past which come crowding upon us, all remind us of one who stood foremost among the men of his period in the work of missions, one of whose descendants has addressed us to-day. If these dumb walls could speak, would they not re-iterate in our ears the burning words of Gospel truth which issued from his lips, and bear witness to the fidelity with which he besought men to be reconciled to God. Oh! what have *you* done for Jesus? What sacrifice have you made, what fidelity have you shown, what zeal have you exercised in the endeavor to save souls? Have you allowed this subject its due weight in your minds, and have you been so impressed by it, that your activities show the sincerity of your convictions?

No one should underrate his ability in this respect, and think because he is moving in an humble walk in life, or is not numbered among the rich, that he cannot be expected to do anything. If there is true zeal in the cause of Christ, ways of serving Him will be found so as to benefit our fellow mortals and win them over to a religious life. By your example, by your exertions, by your gifts, by your prayers the cause of missions may be furthered. The demand is great. At home, abroad, the fields are white unto the harvest. The laborers are few. The population of our land is increasing with great rapidity. From all parts of the old world immigrants are coming, adding thousands yearly to our densely populated cities, and bringing under cultivation the broad acres of hitherto untilled plains. These new comers, as well as the rising generation must be brought into the fold of the Church. The good of our country requires it, the value of immortal souls demands it. It is Christ's own work. He has commissioned us to carry it on.

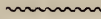
This community has entered into the possession of the blessings of Muhlenberg's missionary labors. The precious legacy bequeathed from his untiring spiritual activity, is enjoyed most largely by those who live where he established his home, and where his body lies buried. These thoughts should lead you to greater consecration in the service of that Lord, whose he was, and whom he served. This venerated building in which he preached stands as a preacher to remind you of your duty, as it inspires us all to do what in us lies to meet the pressing needs of Home Missions.



## Address

BY

Rev. C. J. Hirzel.



### Foreign Missions.

It is but proper that the celebration, which calls us together in festive assembly within these antiquated surroundings and amid these sacred associations, should reach out with broad sweep and bring in subjects of interest from remoter points. The preceding speakers have forcibly presented matters of nearer interest and direct concern—and you will allow me, in a few remarks, to dwell on a subject of more distant setting yet of unending necessity. I do this, however, conscious of having to gather up only remaining fragments other builders did not need.

No thoughtful mind in this assembly will deny the powerful inspiration this hallowed church, that has withstood the blasts and fury of so many years, must be in the loving work of Foreign Missions. But ours is the subject of personal, honest, loving devotion to this never-ending work. We question not the necessity for it. But do we realize our personal duty in it? To more properly understand the devotion for this work with which this old Trappe church should inspire us, we must contemplate this building, and what it implies, from the other side of the Atlantic. To Muhlenberg and his advisors it was work in a foreign land, demanding the willing and ready surrender of home, friends, kindred and every personal comfort, preference and delight—proceeding along this line we note the following reasons for devotion to the work of Foreign Missions:

#### *I.—Because we have the men.*

When the distracted Lutherans of Pennsylvania, a century and a half ago, sent their urgent appeal to the Church in the Fatherland, the first question to be answered was: Have we the man? And this was soon answered when they thought of Muhlenberg. They had the man. And when Muhlenberg was asked he could only say, “If I can see the hand of Providence in this call, I will go.” We also have the men. There may be and must be sons of godly parents in our Church, and in this



time-honored Trappe congregation, sons of mental power, pious spirit and Christian devotion, that shall be taught and trained to enter the work of gathering in the heathen for the possession of Christ. But, in sending Muhlenberg to this country the Church sent a man, not fresh from the Theological school, but experienced, tried and fitted by practical work in the ministry.

No field is so trying, no labor in the ministry is so exacting, no position demands so much of the ripest wisdom, the safest judgment and the sharpest experience, than is and does the labor of the Foreign Missionary. Our loving devotion is justly required when we consider the great trust and courage this work demands. Muhlenberg came over to serve his own countrymen, people of his own blood and tongue, whose spirit, habits and customs were no unknown quantity. To-day, however, Foreign Missionaries must carry their very lives in their hands: must suffer all the changes of climate, food and country; must master new alphabets and languages: must face untold dangers and hardships. But we have the men, and should devote ourselves lovingly to the work for their sakes as our brethren.

## II.—*We have the means.*

When Muhlenberg came to America he had the Mother Church back of him. Should the stipulations of the longing brethren here fail him, he could lean with reasonable assurance on the assistance and protection of the fathers at home. But he must build his churches out of American materials and with forces on American soil. This old Trappe church was built with stone from American quarries, lumber from American forests, and with hearts and hands here on the ground. The man who is a Foreign Missionary, in the eyes of Halle, is a Home Missionary among the people in America. Out of these small beginnings have grown large congregations, churches and synods. From the simple means and limited resources of this old Trappe church have accumulated large incomes and an abundance of material power. Behold the vast means we have inherited. To devote ourselves with love to the work of Foreign Missions entails no hardship, demands no sacrifice from us. It only needs that every one do something, and the harvest of means will be ripe and great. Every stone and piece of timber in this antiquated building was set up and put in place piece by piece. Your prayers and gifts, your offerings each one must bring for him or herself and set up in sanctified array upon the altar of loving devotion to the work of bringing into the fold the souls groping in blindness and sin, though so far, far away. Who cannot spare of their plenty for this work so preeminently Gospel?

III.—*Because of its exalted character.*

Angels may bring tidings of God's goodness, and from their shimmering wings spread rays of heavenly truth and grace. But only the Christ could put into actualization the will and purpose of man's redemption. To proclaim the glorious Gospel, to preach the blessed tidings, to point and tread the way of everlasting peace and life in guiding love and pity ; this is the hallowed work of your Missionaries. They do it for you. The Master's command they fulfill for you. It is your Christ-like work performed by sanctified lives and labors. Angels may witness the zeal and devotion of the Church in her endeavors ; but the Missionaries carry the very Christ in their hearts and hands as they labor for you among the benighted masses in distant lands. What task more noble and exalted, what calling more spiritual and sublime, than shedding the light of love divine and grace eternal amid the engulfing gloom of heathen ignorance and despair. So exalted is your duty, your privilege ; so rich is your calling in blessing and promise. Then raise up and send forth the men, your men ; and freely give the means of love and devotion, your own means ; and so send out the rays of Christian love and duty over the raging sea of heathen superstition, ignorance and woe, to light immortal souls to the haven of rest.



## Address

BY

Rev. C. J. Cooper.

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### **The Mission of the Old Trappe Church.**

The Master's great commission to the Church is "Go and teach all nations." In cheerful and loving obedience, the Church has always sought to be faithful to this last command. Our gathering here on this sacred spot, in such large numbers, is the testimony of the living to the faithfulness of the dead in the discharge of their pious duty. Augustus Church is a monument in time, a sacred mile-stone marking the onward progress of the Church in her ceaseless activity in teaching "all nations" the story of Christ the crucified and risen Saviour of the world. Though surrounded by other monuments more costly in material, more artistic in design, and more imposing in form, yet not one of them, nor all combined, can lay claim to so many precious and hallowed associations, or inspire us with such exalted emotions of love and devotion to God and to mankind, as the quaint and venerable little church, in which so many generations of worshippers have gathered to speed on the blessed work of enlightening the nations of the world.

It may rightly be called the cradle of the Lutheran Church in America, in which the infant Church was reared, that is destined under the Providence of God to become the great Teacher of the nations gathering on this Western continent. To teach is the particular mission of our Church as her matchless Confessions of faith, her pure and evangelical service, her great universities and teachers abundantly testify.

The Augustus Church had as its first pastor the Patriarch of our Church in this country, a man of learning and piety. Inseparably will these two be associated for all time. This day reminds us of the early struggles of our fathers in their continued efforts to establish on this territory institutions of learning, built on the foundations of the fathers,

breathing the same spirit and devoted to the same great and noble objects of Truth and Righteousness.

Not far removed from Augustus Church stood the school-house. The school-house close by the Church is an object lesson in the history of our Church, which the present generation may well contemplate. It expresses the correct principle of education. The Bible, catechism, Church hymns, alongside of the secular books, give the proper character of the instruction so necessary to develop the whole man. The fathers also directed their efforts towards higher institutions of learning. They believed in an educated ministry. Their sad experiences made them anxious to secure this end. They were willing to sacrifice much to attain it. The Patriarch himself was willing to commit his own sons to the terrors of the sea as well as to the dangers of the land in sending them abroad with the hope of securing for the Church men well qualified to minister at her altars and to teach in her pulpits. But the poverty of the people, their scattered and unorganized condition, national differences, and revolutionary wars obstructed, delayed and often defeated their efforts.

For one hundred and fifty years Augustus Church has felt the tidal waves of rationalism, infidelity and fanaticism, that have successively rolled over our land; and witnessed the clash of arms as well as the violent tempests of human passions, endangering the very existence of the Church and State. But in this frail vessel was He whom winds and waves obey, even the same who continues to command "Go and teach all nations." Ever faithful to His command, renewed efforts continued to be made, and only within the last quarter of a century have the hopes and expectations of our fathers been realized in the Seminary in Philadelphia and the College in Allentown. Muhlenberg College is proud to bear the name of the Patriarch. The Church in this country has not forgotten the memory of this great and good man. While it is true, as the inscription on his stone so forcibly expresses, "Who and what he was future generations will know without a stone." Yet with Augustus Church as the base, and Muhlenberg College as the shaft, the Church has erected a monument more lasting than marble or brass. The College and the Seminary are the flower and fruit of the planting and sowing of one hundred and fifty years ago, dedicated and devoted to the same great mission, to teach the nations.

Let us on this day think of the toils and labors, sacrifices and devotions of our fathers in the interest of evangelical truth, and let this occasion fill us, one and all, with new and increased zeal in the great cause of education. Let us rally around our Church and her institutions, willing to consecrate our sons to the Gospel ministry, to equip and endow our institutions with men and means, that they may be able to do their



divinely appointed work, to teach all nations, with joy and not with sorrow. Since Augustus Church was built, we have become strong in numbers and in material wealth. While our institutions have shared in this prosperity, they are not what they should be and what we have reason to hope they will yet become. Our people are not educating as many young men as they should, and while there is a decided progress in the matter of liberality, there is still much room for improvement. "Go ye and teach all nations,"



## Address

BY

Rev. F. J. F. Schantz, D. D.



### Greetings from the Tulpehocken Region.

When the appeal of the Lutheran people of Philadelphia, New Providence and New Hanover was sent to Rev. Doctor Ziegenhagen, of London, for a pastor to meet their spiritual necessities, and Patriarch Muhlenberg arrived in Pennsylvania in November, 1742, no one could tell of the importance of that call, and of the response to the same for the welfare of the German people in other parts of Pennsylvania.

In the Tulpehocken region, 80 miles north-west from Philadelphia, between the mountains north and south of the present beautiful Lebanon Valley, German settlers had built a church as early as 1727, but from that year to the year 1743, they were without the regular ministrations of duly acknowledged Lutheran pastors. Their history in those years was marked by the want of regular ministers, by the imposition of vagabonds, by the strife and contentions marking this "Confusion" in which Leutbecker, Stoever, the Moravian ministers, and Kraft, were participants.

The Trappe congregation, and the associate congregations, had enjoyed the services of their duly accredited pastor but a short time, when the Lutheran people of the Tulpehocken region, whose church had passed into the hands of the Moravians, and who had resolved to build a new church, the corner stone of which was laid on May 12th, 1743, appealed to Patriarch Muhlenberg to care also for them.

Their appeal was not in vain. Muhlenberg visited Tulpehocken in the Summer of 1743, and in the Fall of the same year, Tobias Wagner, recommended by Muhlenberg, became the pastor of the congregation, and consecrated Christ Church on Christmas. Unfortunately the ministry of Pastor Wagner was not marked by that harmony between pastor and congregation which is necessary for the prosperity of a congregation. Sometime before his resignation the congregation had appealed to Muhlenberg, and he had effected a reconciliation. After Pastor Wagner's resignation in the Spring of 1746, the congregation again

turned to Muhlenberg for help. He willingly aided them as much as he could, and consented to the location of J. Nicholas Kurtz in said region. Whilst the recommendation of Tobias Wagner proved unfortunate, that of J. Nicholas Kurtz, who was first a candidate, who taught and preached, and subsequently an ordained pastor, with full ministerial authority, who labored from 1746 to 1770 with great acceptance, was a great blessing. He was succeeded by Christopher Emanuel Schulze, son-in-law of Muhlenberg, who was pastor from 1770 to 1809, assisted from 1770 to '73 or '74 by Frederick A. C. Muhlenberg.

The Lebanon Valley from Reading to Harrisburg has, to-day, many Lutheran congregations, whose history would be incomplete without a proper presentation of the services rendered by Muhlenberg, pastor of the Trappe Church, and his co-laborers, to the parent congregations in said region.

On September 3d of this year, the sesqui-centennial of Christ Church, on the Tulpehocken, near Stouchsburg, Berks Co., Pa., where Tobias Wagner, J. Nicholas Kurtz, and Christopher Emanuel Schulze labored before 1800, was appropriately observed, and on last Saturday and Sunday followed the centennial of the Church at Womelsdorf, not far from the first home and burial place of Conrad Weiser, at whose house Muhlenberg visited often, and secured as his wife Anna Weiser, and not a great distance from the mountain on which on Eagle Point, Muhlenberg, Brunnholtz, and Hartwick, on March 22d, 1751, sang "Wunderbarer König, etc." and "Sei Lob und Ehr dem Höchsten Gut, etc."

The ancestors of many of the members of the congregation at Myerstown, organized in 1811-12, whose first pastor was the sainted Father Baetes, for many years the honored and beloved Senior of the Ministerium, were originally members of the First Church (Reed's), and subsequently of the Second (Christ) Church on the Tulpehocken.

On account of the relation which the Trappe region, with its Augustus Church, Patriarch Muhlenberg, Pastor Brunnholtz and other co-laborers, and the Tulpehocken region, sustained to each other 150 years ago, as well as the bonds which unite us to-day in our common fellowship with the Ministerium of Pennsylvania, I had an ardent desire to attend the sesqui-centennial of the first service in Augustus Church at the Trappe.

And now whilst I am here as a pastor of a Lutheran parish within Tulpehocken region, yet without appointment to represent the Lutheran people in said country, I feel confident that they will ratify what I would yet say to you on this glorious occasion.

We rejoice in the early planting of the Lutheran Church at the Trappe. We rejoice that God has allowed the church in which the fath-



ers worshipped 150 years ago to stand to this day. We rejoice that the congregation has for many years had the privilege of worshipping in this beautiful church building, erected in the present century. We rejoice that the congregation has, in these many years, had the faithful services of godly and able pastors, to minister to the members by the Word and sacraments of divine appointment. We rejoice with you that here many souls were regenerated, justified and sanctified, and made the heirs and joint heirs of Jesus Christ our Saviour.

But what of the future of Augustus congregation at the Trappe, and of the churches whose history is of like date? To these and to the congregations that were organized in the years that followed, I would say, let us stand firmly by the Confessions of our Church and her cultus, as did the fathers of 150 years ago. Your Church Record contains the action of the Augustus congregation on May 27th, 1750, which shows how firmly the fathers adhered to the doctrines of the Church of the Reformation. The proclamation at the laying of the corner stone of Christ (Tulpehocken) Church on May 12th, 1743, on record in the well-kept Church Book of the congregation, signed by 166 persons, shows not only their firm adherence to the Confessions of our beloved Lutheran Church, but also how carefully they guarded against the abuse of their sanctuaries by errorists.

And what of the future growth of the Lutheran Church in this country? The Ministerium of Pennsylvania, organized in 1748, held its third meeting in June in the year 1750, in Augustus Church at this place. The following ministers were present: Patriarch Muhlenberg, Pastors Brunnholtz, Handschuh, Kurtz, Schaum, Weygand, Schrenck and Rauss. The congregations had sent fifty-four deputies. Patriarch Muhlenberg entertained the ministers and the members of the congregation the deputies. The Minutes of the late Annual Meeting of the Ministerium of Pennsylvania contained the names of 295 ordained ministers. What a wonderful growth in these years on the territory now occupied by the Ministerium of Pennsylvania; but the figures—60 Synods, 5242 Pastors, 9352 Congregations, and 1,330,917 Communicants in 1892, tells us of the growth of the Lutheran Church in America in 150 years.

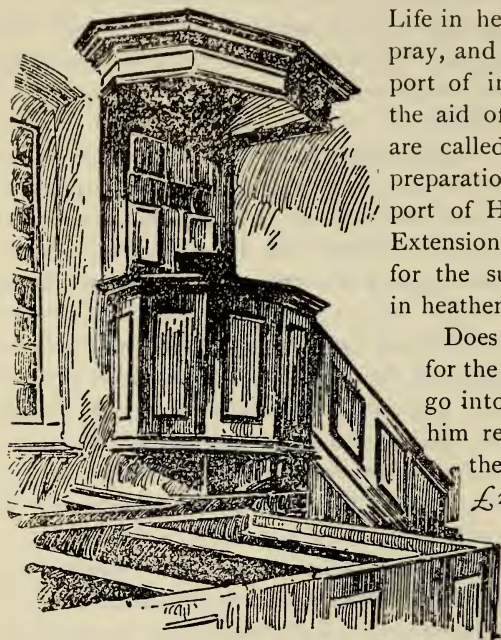
Was this growth attained without any labors of ministers and members of the Lutheran Church in the years that have passed? How soon the names of many of us present on this joyful occasion shall no longer be found on the roll of the Synod; how soon the names of many here present, who are now communicants of the Church on earth, shall no longer be regarded as communicants in the Church Militant, is known to God only.

But would we labor faithfully for the preservation of that which the



Lutheran Church has attained in this country, and would we see her borders enlarged to supply the spiritual wants of many in this country who are in great distress, and send also many messengers of Glad Tidings to

those who are without the Word of Life in heathen lands? Then let all pray, and give liberally for the support of institutions of learning; for the aid of indigent young men who are called to the ministry, in their preparation for the same; for the support of Home Missions and Church Extension in our own country and for the support of Foreign Missions in heathen countries.



Does any one lack the proper zeal for the Lord's cause? Then let him go into old Augustus Church; let him remember that the record of the church shows that of the £254 2s. and 8d. received towards the erection of the church, £115 7s. were received by Muhlenberg from Hr. Hofprediger Ziegenhagen in London and

Prof. Francke in Germany as collected monies; let him remember also, that the first ministers in this country came from Germany, where they had enjoyed the advantages of good institutions of learning, by the liberal aid of Christian benefactors, and that many were receiving aid in the first years of their ministry in this country from Christian friends in the Fatherland.

If such considerations be not sufficient, then let him kneel before the old altar in the old sanctuary, and let him ask God to increase his faith, and to fill his heart with love, that he may leave that sanctuary with the necessary inspiration to pray sincerely and to labor diligently for the extension of the kingdom of our blessed Lord.

God bless the pastor and members of Augustus Church, and may all of us, who have been permitted to rejoice with them on this festive occasion, return to our homes with increased love for the Church of our fathers, and give God the praise that is due Him for His grace.

Biographical ② ②

② ② Sketches. ②



## REGISTER OF PASTORS OF AUGUSTUS CHURCH.

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HENRY MELCHIOR MUHLENBERG, D. D., December 12, 1742—October 7, 1787.

PETER BRUNNHOLTZ, (associate), February 7, 1745—June, 1745.

JOHN CHRISTOPHER HARTWIG, (substitute), October, 1761—April, 1762.

JACOB VAN BUSKIRK, (substitute), May 16, 1762—1764.

JOHN LUDWIG VOIGT, December 13, 1765—August, 1793.

JOHN FREDERICK WEINLAND, August, 1793—February 4, 1807.

JOHN PETER HECHT, June 1, 1808—August, 1813.

HENRY ANASTASIUS GEISSENHAINER, October, 1813—April, 1821.

FREDERICK WILLIAM GEISSENHAINER, SR., D. D., April 23, 1821—April, 1823.

FREDERICK WILLIAM GEISSENHAINER, JR., D. D., March 30, 1823—March, 1827.

JACOB WAMPOLE, July 22, 1827—April 27, 1834.

JOHN WILLIAM RICHARDS, D. D., May 11, 1834—March, 1836.

JACOB WAMPOLE, April 4, 1836—January 3, 1838.

HENRY SEIPLE MILLER, April 8, 1838—May 30, 1852.

GEORGE A. WENZEL, D. D., August 22, 1852—September 17, 1854.

ADAM SCHINDLER LINK, September 19, 1854—March 1, 1858.

GEORGE SILL, March 27, 1859—October 1, 1863.

JOHN KOHLER, D. D., January 1, 1864—September 27, 1873.

OLIVER PETER SMITH, June 10, 1874—May 1, 1889.

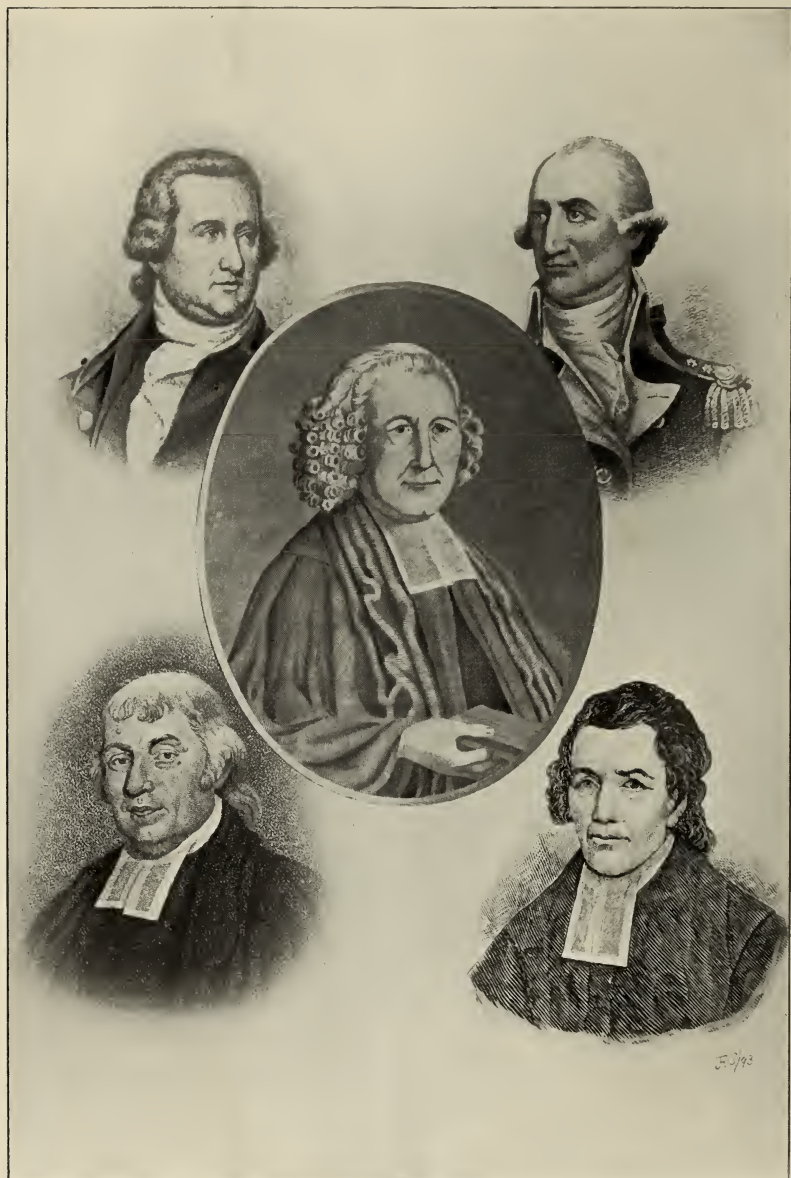
ERNEST THEODORE KRETSCHMANN, June 23, 1889.







SESQUI-CENTENNIAL MEMORIAL OF THE OLD TRAPPE CHURCH.



HON. FREDERICK AUGUST CONRAD MUHLENBERG.

GEN. JOHN PETER GABRIEL MUHLENBERG.

REV. HENRY MELCHIOR MUHLENBERG, D.D.

REV. GOTTHILF HEINRICH ERNST MUHLENBERG, D.D.

REV. JOHN CHRISTOPHER KUNZE, D.D.

**REV. HENRY MELCHIOR MUHLENBERG, D. D.**

Eimbeck, a town in Hanover, Prussia,—where in 1826 the old Muhlenberg house was destroyed by fire, where the family name has now disappeared, and where not even a tablet exists to cherish the memory of one of its most worthy sons,—is distinguished as the birth-place of Henry Melchior Muhlenberg, universally and justly acknowledged to be the Patriarch of the Lutheran Church in America. Melchior Henry, (the order given in the baptismal register at Eimbeck,) baptized on the day of his birth, September 6, 1711, was the son of Nicolaus Melchior Muhlenberg, descendant of a once baronial family, whose titles and possessions were dissipated by the Thirty Years' War, a member of the town council and an officer of the church, and Anna Maria (*née* Kleinschmidt), daughter of a retired military officer. His early school training from his seventh to his twelfth year he received at Eimbeck, where he began the study of the Latin language. Obligated to leave school shortly after his confirmation in his thirteenth year by reason of the sudden death of his father from a stroke of palsy, he was put to work assisting his brother at his trade until his eighteenth year. The experience of this period was a hard discipline in the school of poverty, divinely blessed as a wholesome preparation for the privations and hardships of later years. His evenings, in obedience to an inner impulse, he had devoted to study for a number of years, and at the age of twenty-one was encouraged by Rector John J. Schüsster, whose private tuition he had enjoyed for some time, to re-enter the public school at Eimbeck. He now applied himself zealously to the study of arithmetic, Latin, Greek and other branches, at the same time giving attention to vocal and instrumental music. Like Luther at Magdeberg and Eisenach, in company with other choristers of the school, he turned his fine tenor voice to profitable account in singing before the doors of the more prosperous families of the town. The following year, 1733, he entered the school at Zellerfeld under Rector Raphelius, teaching four hours a day for his support, and devoting the rest of his time to a vigorous prosecution of his studies, mastering a number of the Latin classics and Greek New Testament, acquiring the rudiments of Hebrew and French and gaining greater proficiency in playing the clavichord and organ. After a year and a half at Zellerfeld, a year again at Eimbeck, he was matriculated March 19, 1735, as a student in the newly established University of Göttingen, his first year's support being secured to him by a stipend pro-



vided by his native town. Here he enjoyed the special favor of his theological professor Dr. Oporin, who gave him a room in his own house and employed him as private secretary. Providence raised up other generous and influential patrons for him in Hr. von Münchhausen, founder of the Göttingen university, and Counts Reuss and Henkel by whom his three years' course was greatly facilitated. In 1736, he with two other students rented a room and opened a charity school, which soon grew into the Göttingen Orphan House and is still in beneficent operation. The following year he was permitted to preach and catechise in the university church. After graduating in 1738 and spending a short time at the university of Jena, he was installed as teacher in the Halle institutions through the influence of Counts Reuss and Henkel. Here the serious impressions made by the death of his father and the religious awakening experienced at Göttingen were deepened by his contact with the Halle Pietism under Gotthelf Augustus, son of Augustus Hermann Francke, founder of the Halle institutions, which left its impress upon his whole future course. At first he gave instruction to the lower but soon after to the higher classes in Greek, Hebrew and some theological branches, and as inspector of the medical ward gained an experience which proved to be of great practical value throughout his subsequent ministry. The plan of sending him as a missionary to Bengal lapsing because of a temporary lack of funds, he received a call on August 12, 1739, as pastor to Grosshennersdorf, in Lusatia, for which, after sustaining a satisfactory examination by the consistorium of Leipsic, he was ordained by Superintendent Dr. Deyling on August 24th. As pastor at Grosshennersdorf he became also inspector and diaconus of the Orphanage at that place, founded and maintained by the Baroness of Gersdorf, Count Zinzendorf's aunt. While on a visit at Halle on September 6, 1741, Dr. Francke at supper offered him a call to Pennsylvania, adding that he should make a trial of it for a few years, to which Muhlenberg promptly responded that "if it was the divine will, he would and must follow whithersoever Providence determined." He returned to Grosshennersdorf and preached his farewell sermon on December 9, 1741. Passing through Halle, Eimbeck where he saw his mother for the last time, Hanover, Amsterdam and Rotterdam, he took ship at Helvoetsluys, April 14, 1742, for England. Part of the way to Amsterdam was very profitably beguiled in taking his first lessons in the Dutch language from a Holland merchant traveling with him in the stage-coach.

Arriving at England April 16th after an exceedingly rough passage, he was cordially welcomed the following evening in London by Rev. Fred. M. Ziegenhagen, D. D., Court preacher of St. James' German chapel, and a staunch friend of missions especially of the Pennsylvania

field. Here he formed a brief but valuable acquaintance with a young man who, in 1745, became professor at Göttingen university, and subsequently distinguished as an Orientalist, Exegete and Author, John David Michaelis. After nine weeks of the most profitable intercourse with Dr. Ziegenhagen and other Lutheran pastors, and further preparing himself for his future work by a diligent study of English, in which he had already made a beginning at Göttingen, he set sail for America on June 13th. During this exceedingly tedious and wretched voyage of twelve weeks and three days, the great distress and discomfort he suffered from sea-sickness and more serious ailments, the meager accommodations of the vessel, the miserable stock of provisions and the failure of water, was poignantly intensified by the boisterous and godless behavior of the ship's company. Though frequently despairing of any good results, he after a time held service every Sunday in English, and daily ministered to greater profit and with more satisfaction to himself, to a family of Lutheran Salzburgers bound for Georgia.

He reached Charleston September 22d, and with pastor Gronau, whom he met at Savannah, proceeded to Ebenezer, Georgia, where he spent one week in delightful and mutually profitable conference with the Salzburg pastors, Revs. Boltzius and Gronau. The latter, in writing of Muhlenberg's visit, declared, "Never before have we spent so blessed and so happy a season at Ebenezer." Boltzius, who, according to Ziegenhagen's plan, was to accompany Muhlenberg to Pennsylvania, went with him as far as Charleston, but owing to the uncertainty of finding a vessel for the voyage, after a few days it was deemed best for Boltzius to return to his congregations. After a delay of almost five weeks, Muhlenberg, on November 12th, embarked in an unseaworthy sloop, and surviving a most dangerous and miserable voyage reached Philadelphia on November 25, 1742. His first sermon in Pennsylvania he preached at New Hanover, November 28th, in an unfinished log structure, his second at Philadelphia, December 5th, in a carpenter shop, and his third, December 11th, in a barn at Providence (Trappe).

He was at once compelled to meet and withstand the assumed claims of Count Zinzendorf, who, calling himself a Lutheran even after he became a Moravian, whose dream it was to effect an amalgamation of all religious parties in which each might still retain its distinctive features, "was in a fair way to bring under him the whole German population;" and to unmask the arrogant pretensions of a deposed Lutheran minister from Germany, Valentine Kraft, who falsely claimed to be a commissioned superintendent of all the Lutheran congregations in the province. Having succeeded in establishing his authority by his determined yet courteous stand, as well as by his credentials from Europe, he soon gained

the confidence of the people and brought his eminent gifts as an organizer successfully to bear upon the confused and distracted condition of affairs in the three congregations. Other stations were soon brought under his pastoral supervision, and when in January, 1745, Rev. Peter Brunnholtz arrived from Germany as his co-laborer, after a joint service of five months he resigned the congregations at Philadelphia and Germantown to his colleague, and retained Trappe and New Hanover, extending his pastoral labors to many remoter points where congregations were organized from time to time. On April 22, 1745, he married Anna Maria, daughter of Conrad Weiser, Esq., Indian interpreter, and established his home at Trappe. Eleven children, four of whom died in infancy, were the fruit of this happy union.

In St. Michael's church, Philadelphia, on August 14, 1748, he organized the first Lutheran synod of America with four German and two Swedish pastors in attendance, the congregations being also represented by twenty-four lay delegates in addition to the entire church council of St. Michael's church. In the years that followed as additional pastors were from time to time secured and congregations multiplying, he made frequent missionary tours to the various Lutheran congregations in Eastern Pennsylvania, to those in New York and Rhinebeck on the Hudson, Hackensack and the other New Jersey congregations on the Raritan, and Frederick, Md. On February 1, 1751, a pressing call came to him from the congregation in New York, but the claims of his own congregations only permitted of a provisional acceptance for a specified time. Leaving his family at Trappe as a pledge of his return, he spent three months and eight days (May 17th to August 26th) in New York and Hackensack in 1751, and about the same length of time the following year (May 9th to August 3d.) Four days before leaving on his second visit he procured a passport and safe-conduct from Governor James Hamilton, permitting him to pass unmolested through the province and recommending him to the kind consideration of the authorities in other provinces. Probably the experience of his first visit convinced him that such a document was necessary or at least advantageous. It is interesting to observe that Muhlenberg, loyal to his adopted country as he was to his Church, on September 24, 1754, in company with Rev. J. C. Hartwig, proceeded to the Supreme Court at Philadelphia, and taking the required oath became a naturalized subject of Great Britain.<sup>94</sup> For nine weeks, in 1758, Muh-

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(94) The restrictions limiting the admission of foreigners to citizenship are of interest. 1. The privilege of becoming a naturalized subject was not accorded to any outside the Church. 2. It was extended only to such Church members as were in regular and good standing. 3. Roman Catholics and Jews were excluded. This appears from the preface to the list of naturalized subjects in the Penna. Arch. 2d Ser. Vol. II, p. 295, which we quote: "Foreigners having inhabited and resided for



lenberg was engaged in missionary work in the Raritan congregations in New Jersey, and again visited this field the succeeding year for a period of fifteen weeks (June 11th to September 27th). He was once more occupied in missionary and pastoral labors in the Raritan field for four months in the Winter and Spring of 1759-60. In October of the succeeding year, yielding to most urgent solicitations, he accepted a call as first pastor to Philadelphia, where the peace of both the congregation and pastor Handschuh, who had long and varied experiences in church strifes in different places, was very much disturbed by internal dissension, Handschuh being still retained as second pastor. On October 29, 1761, Muhlenberg moved with his family to Philadelphia, infused new life into the congregation and after a time succeeded in reconciling the contending parties. He had greatly deplored that his absorbing, overwhelming pastoral duties and long and frequent absences from home made the neglect of his family and of the education of his sons unavoidable, and now that the opportunity presented itself, he sent his three sons to Halle in the Spring of 1763 to be educated and prepared for the ministry. In 1766-7, to accommodate the rapid increase of the congregation under his aggressive work, Zion's church was erected, at that time the largest church in North America. After the death of his colleague Handschuh October 9, 1764, he was assisted in the pastoral care of the two congregations from 1765 by Rev. Chr. E. Schultze, and in 1770, after the latter's removal to Tulpehocken, by Revs. J. C. Kunze and his youngest son, Henry Ernst Muhlenberg. Even with the more exacting duties of the city charge resting upon him, he still made frequent visits in the capacity of superintendent to many distant congregations, and continued to exercise a general supervision over the entire field. In the Fall of 1774, as the Ebenezer congregation was involved in serious difficulty and the two pastors there at variance with each other, having obtained a passport and safe-conduct from Governor John Penn, Muhlenberg, in company with his wife and one daughter, visited the distracted congregation, restored harmony, thoroughly revised

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the space of seven years and upwards in his Majesty's Colonies in America, and not having been absent out of some of the said colonies for a longer space than two weeks, and having produced to the said Court certificates of their having taken the Sacrament of the Lord's Supper in some Protestant or Reformed congregation in this province within three months before the said Court, took and subscribed the oaths." The certificates of Muhlenberg and Hartwig showed that they had taken the Sacrament of the Lord's Supper on September 15, 1754. The names of naturalized Quakers to whom these conditions were not applied are given in separate lists. In the formula of the oath of allegiance, required of all immigrants upon their arrival, the following section (Penn. Arch. 2d Ser. Vol. XVII, p. 3) is inserted for the benefit of Roman Catholics: "I, A. B., do solemnly & sincerely Promise & Declare that I will be true & Faithful to King George, the Second, and do solemnly sincerely and truly Profess Testify and Declare, that I do from my heart abhor detest & renounce as impious & heretical that wicked Doctrine & Position that Princes Excommunicated or deprived by the Pope or any authority of the See of Rome, may be deposed or murdered by their subjects or any other, whatlate State or Potentate hath or ought to have any power soever."



the church constitution, secured the rights of the congregation to its property and returned to Philadelphia March 6th of the following year.

In July, 1776, owing to impaired hearing and increasing debility, as well as to the prevailing political disturbances, after a pastorate of fifteen years at Philadelphia, Muhlenberg left the congregation in charge of his colleagues and retired with his family to Trappe, where he spent the remainder of his days. He still at times preached at Philadelphia and assumed partial charge of the congregations at Trappe and New Hanover. In 1777-8, while the clouds of war were hovering over Trappe, he suffered much annoyance, considerable damage to his private property, and was exposed to danger, but remained firm at his post and by his faith and courage stayed the wavering congregation through those dark days. In April, 1779, he formally resigned the Philadelphia congregation, and as he was being more and more disabled by physical infirmities gradually discontinued officiating at public services and preached his last sermon in Augustus church at Trappe, September 26, 1784. His general weakness, loss of hearing, failing eyesight, aggravated by various painful disorders, plainly told that the shadows of death were deepening fast, but the vigor and clearness of his mind remained unimpaired to the end. He gently breathed his last October 7, 1787. He was buried Wednesday, October 10th, in the presence of a great throng of people. The large marble slab over his grave in the shadow of the Old Church eloquently proclaims that he needs no monument to perpetuate his memory. The Lutheran Church in this country is his enduring monument. His son-in-law, Dr. Kunze, did not deem it too high praise to say that he was the Luther of America. Like Luther, he was a many-sided, ever-growing, adaptable man, and like him, a man of the people. It would be too much to say that he was a brilliant preacher, but he was original, practical, natural, direct, always impressive, not without eloquence, and in addition to his own vigorous and lucid German, had a ready command of English, Dutch, Bohemian, Swedish, French and Latin, at times preaching on the same day to three or four different audiences in as many different languages. It was his aim to rightly divide the word of truth, and never shun from declaring the whole counsel of God. His great fidelity as a pastor is strikingly exhibited in the numerous "examples" which he minutely reported to Halle. He never forgot his calling, always under all circumstances realizing that he was an ambassador for Christ, and praying men to be reconciled to God, instant in season, out of season, reproving, rebuking, exhorting with all long suffering and doctrine. As an organizer and a leader of executive ability, he was without an equal. He placed the congregations on a solid doctrinal and constitutional basis, and welded them firmly together by synodical organization. His organizing faculty displayed itself

everywhere, in his ability to bring harmony and order out of the most discordant and conflicting elements, in the systematic, methodical way in which he outlined his sermons, conducted his correspondence, made his official reports, and kept his diary and financial accounts, and even in his handwriting. His solid learning evoked the wonder of his contemporaries, who knew what little time his incessant labors and journeys left him for study. Dr. Kuntze, his most learned contemporary, declared "that his comprehensive erudition surpassed what he expected to find."<sup>95</sup> He was not a profound and great scholar but he might have been. Resisting the temptation, not without a struggle doubtless, to devote himself to scientific and theological research and literary work, he was convinced that the overwhelming need of pastoral work made it his duty to give himself up unreservedly to the practical care of all the churches, and to this conviction he inflexibly adhered. That was a spirit of rare devotion to Christ, from which every trace of selfish pride had been eliminated. With his saddle as his only study for many years, he had nevertheless "more accurately mastered the ancient languages (Latin, Greek and Hebrew) than had many a scholar, was an adept in theology, mental philosophy and medical science."<sup>96</sup> It was a well-merited distinction when, on May 27, 1784, he received the title of Doctor of Divinity from the University of Pennsylvania. Helmuth, who proposed his name to the trustees for the honor, testifies to Muhlenberg's humility in this comment, "The old father will no doubt smile at my freak, since I know how little he cares for the honor of the world." Muhlenberg earnestly requested his friends to ignore the title.

The great pressure of pastoral and missionary labors resting upon him, gave him no time to figure as an author. A controversial tract in defense of Pietism, 1741, a sermon called forth by the Stamp Act, 1776, and the preface to the German hymn-book 1786, exhaust the list of his publications. His Halle Reports, though not written from a literary standpoint, nevertheless reveal a distinct literary talent and "as instructive examples in pastoral theology are as valuable for their suggestions as any theoretical treatise on the subject."<sup>97</sup> In his friendship he was cordial, sincere and frank, never hesitating in the spirit of meekness and love to point out a fault, and never simulating what he did not feel. No wonder that his friendship was so highly prized! His influence as a man extended far beyond racial or denominational lines. He was held in highest esteem by leaders of other communions, with many of whom he was on terms of intimate friendship. His appointment as a trustee of the corporation for the relief of Widows and Children of the Episcopal Church

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(95) Dr. Mann's *Life and Times of H. M. M.*, p. 528. (96) *Ibid.* p. 528.

(97) Dr. Jacobs' *Hist. of the Luth. Ch. in the U. S.*, p. 228.

is also proof of the estimation in which he was held beyond the Lutheran circle. Whilst always eminently loyal to the faith as confessed in the Lutheran symbolical books, he was tolerant of views that differed from his own. To his own conviction of right and duty he was always true, never compromising with error at the expense of truth. His open countenance and ample forehead reveal intelligence, kindliness not unmixed with humor, sound judgment, refinement and resolution. Not only nature but grace, by which he was what he was, might stand up and say to all the world this was a man, nay, more, a great man, and still more a good man. The Lutheran Church in America is honored by the memory of him who is its Patriarch.



### REV. PETER BRUNNHOLTZ.

He was a native of Nübül, a village of Glücksberg in the Danish province of Schleswig. Having received preliminary training in his native schools, mastering both Danish and Swedish, he pursued his theological studies at the university of Halle, at the same time teaching in the Orphanage at that place. For a time he served also as catechist on the estates of a nobleman, Hartmann von Gensau of Farrenstädt, who was deeply interested in the education of the young, and officially connected with the Halle institutions. On February 29, 1744, he accepted a call from Prof. Dr. G. A. Francke to become second pastor of the congregations in the province of Pennsylvania, preached a farewell sermon in a public hall at Farrenstädt on Oculi Sunday, March 8th, from *Acts* 20: 21, 25, 32, took leave of his friends and professors at Halle on April 6th, and proceeded to Wernigerode. Here, on Friday, April 10th, he sustained a highly creditable examination under Superintendent Samuel Lau, and the Counselor of the Consistorium, Ziegler, in the presence of the reigning court and the Count of Schwartzau, giving evidence of the fine attainments he had made in theological science, and the diligence with which he had studied the Word of God. Two days later, on the second Sunday after Easter, he was ordained in the Castle church by Superintendent Lau, three other pastors assisting at the service. In May he took sorrowful leave of his father, brothers, and only sister, at Nübül, and journeyed to Hamburg. Here he welcomed as his companions for the voyage the two catechists, J. H. Schaum and J. N. Kurtz, and having obtained his passport, signed by the king of Denmark, in answer to Count Stolberg's direct request, and similar papers for the catechists, he took ship for England and after a stormy voyage of three weeks reached London on the 20th of July. After a detention of nine weeks in the harbor



at Gravesend, the three companions finally set sail on November 29th, and after a tempestuous voyage arrived safely at Philadelphia on January 15, 1745. The prayers which had been offered every Sunday in the congregations for their safe arrival, were thus graciously answered, and the three assistants were accordingly received with every demonstration of delight. A courier was immediately dispatched to Muhlenberg at Trappe, who hastened to Philadelphia, and on the following evening welcomed his co-laborers with the deepest joy. They held a short service of praise in the home of one of the deacons where they met, singing the hymn, "Praise the Lord, O my soul," (*Lobe den Herrn, O meine Seele*), and uniting in prayer. Of such vital importance for the work in Pennsylvania was the arrival of these assistants regarded, that the anniversary of the event was held as a memorial day for a number of years. Brunnholtz was at once introduced to the various congregations, at Philadelphia on January 31st, at Germantown on February 5th, at Providence on the 7th, and at New Hanover on the 9th. Kurtz was stationed at New Hanover as catechist and Schaum at Philadelphia. After serving the congregations for five months jointly with Muhlenberg, Brunnholtz who by reason of physical weakness was unable to endure the rough exposure of traveling to the country congregations in all kinds of weather, "over unmade roads, fording the stream, through heat and cold, rain and snow," resigned the country congregations by mutual agreement to Muhlenberg, and retained charge of the congregations at Philadelphia and Germantown. From the very beginning, in addition to his other duties as pastor, he devoted himself assiduously to the instruction of the young, opened a school in the limited quarters of his own house at great personal inconvenience, and made his *Kinderlehre* one of the most conspicuous and successful features of his pastoral labors. In 1746 he prepared the outlines of a constitution for St. Michael's Church, but proving more and more unsatisfactory as the congregation grew in numbers it gave place in 1762 (five years after Brunnholtz's death) to a carefully arranged constitution, the work of Muhlenberg, assisted by Handschuh and the Swedish Provost Wrangel. The dedication of St. Michael's church (begun in 1743 and carried to completion during Brunnholtz's pastorate) took place on August 14, 1748, in connection with the synodical session at which Brunnholtz served as secretary. Two years later the new organ, built in Heilbronn, was also consecrated. In 1751 Brunnholtz was relieved of the charge in Germantown by Rev. J. Frederick Handschuh. But even after this division of labor he was not destined long to endure the severe strain still resting upon him. He was always in feeble health, frequently prostrated by sickness for weeks at a time when his recovery was repeatedly despaired of, and after a short but most laborious and



faithful ministry of twelve and a half years, he fell asleep on July 5, 1757, while Handschuh, bowed down with grief, was ministering to him at his bedside.<sup>98</sup>

As the Swedish Provost Parlin, who had been invited to deliver the discourse at the funeral, which was held on the 7th, was unable to attend by reason of sickness, and as Muhlenberg and Handschuh were too grief-stricken to attempt to speak, the young candidate for the ministry, William Kurtz, preached the sermon from *Phil. 2: 12, 13*. The professors of the Philadelphia Academy, all the pastors of the city numbering about fifteen, together with a great multitude of citizens and members of his congregation, gathered at the funeral to render a last tribute of love to their departed pastor, friend and colleague.

Brunnholtz had never married. His library he bequeathed to St. Michael's church on condition that the congregation should be regularly served by a pastor sent from Halle, who in conjunction with one of the members should have it in charge. It unfortunately was seriously damaged by a great fire that broke out on December 26, 1794, in Zion's church where it was kept at the time. Some of the volumes that were rescued are now in the Theological Seminary at Mt. Airy. "As a preacher Brunnholtz was simple, instructive, practical, experimental, and sometimes deeply solemn and pungent. He had no taste for controversy, and never went out of his way to attack those who differed from him, while yet he never hesitated for the fear of giving offence to bring out what he believed to be the full meaning of the text. He was fond of quoting from the writings of Luther in proof of his own positions."<sup>99</sup> Muhlenberg had the highest opinion of his "beloved colleague" Brunnholtz, and in his reports to Halle frequently testified to his zeal, his pastoral fidelity, his lovable disposition, his mental gifts and rare unselfishness, traits which have conspired to render him a conspicuous figure in the early history of the Church in America and to endear him to all Lutherans.

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(98) The only obituary Brunnholtz received appeared in Christ. Saur's *Pennsylvania Berichte*, July 7, 1757: "Rev. Peter Brunnholtz, pastor in Philadelphia, died day before yesterday early in the morning, and was buried to-day." In the Trappe church record of burials, Muhlenberg made the following entry: "Early on the 5th of July about 4 o'clock Pastor Brunnholtz died in Philadelphia and was buried on July 7th.

(99) Sprague's *Annals*, Vol. IX, p. 18.

**REV. JOHN CHRISTOPHER HARTWICK, (HARTWIG),  
SUBSTITUTE.**

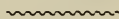
He was born in the province of Thüringen, Germany, on Jan. 6, 1714. After completing his university studies and filling a short engagement in 1739 under Dr. Callenberg in missionary work among the Jews, he accepted a call sent by Dr. Wagner of Hamburg, through Dr. Kräuter, pastor of the German Trinity Church in London, to become pastor of the Palatine congregations at Camp and Rhinebeck in the province of New York, and was regularly ordained by Dr. Kräuter on November 24, 1745, assisted by Rev. Pythius, pastor of the Savoy congregation in London, and the Swedish pastor Borg. He reached New York early in the following year and entered upon the pastoral duties of his congregations on the Hudson.<sup>100</sup> In 1747, without, however, resigning his own congregations, he took charge of Brunnholtz's work during the latter's sickness. He was one of the ministers present at the organization of the synod in Philadelphia on August 14, 1748. On his way back to his congregations he endeavored to reconcile the dissentient elements in the Dutch Lutheran church in New York, but without success. In September, 1750, he resigned the charge of his congregations to Lucas Rauss for six months, and visited Pennsylvania, preaching at Tulpehocken, Indianfield and at times in Philadelphia. From 1751-59 he was engaged at various places in New York with little satisfaction to himself and less to the people he served. It was on the occasion of one of his visits to Muhlenberg at Trappe, September 17-20, 1761, that he agreed to serve as Muhlenberg's substitute for a trial period of six months, after the latter had accepted his call to Philadelphia. In April of the following year he left Trappe, took charge of the congregation at Frederick, Md., where he consecrated a newly built church. He next appears at the head of a few discontented members of St. Michael's in Philadelphia, holding services in the Reformed church. He explained his strange procedure in his first sermon by saying: "He only invited those to attend who were standing idle in the market place and for whom there was no room in St. Michael's." Muhlenberg and Handschuh, who held a private consultation concerning Hartwick's erratic conduct, concluded to take no public notice of his course. After the third Sunday, when the Reformed refused to accord him the privilege of their church any longer, he applied to Dr. William Smith for the use of the Philadelphia Academy, but was informed that the building would not be given to disorganizers. After this he filled very short engagements at Frederick, Md., Winchester, Pa., Boston,

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(100) The oft repeated statement that Hartwick came to this country as chaplain to a German regiment in the first French War seems to be unfounded. See Hall. Nach. I, p. 184.

Mass, and other places, and in 1782, moved to Albany, New York, where, with some intermission, he remained until his death.

On July 16, 1796, he visited Hon. J. R. Livingstone, one of his few intimate friends, and, though apparently in perfect health at the time, on the following morning, July 17th, in his eighty-third year, he suddenly expired. The statement that he had a presentiment that his death would occur at this time, and that when he visited his friend Hon. Livingstone he announced that he had come to die in his house, seems to be without foundation.<sup>101</sup> His uncongenial temperament and striking eccentricities made him many enemies. During his first pastorate in New York he was bitterly persecuted by Rev. Wm. Berkemeier, who forwarded complaints against him to Dr. Kräuter and in four circulated pamphlets denounced him as a Moravian. The charges against him, however, could not be established, and Hartwick was fully vindicated. One of his eccentricities was his great aversion to the female sex, and the fact that he had never married probably added to his instability, but in spite of his numerous idiosyncracies, he possessed many noble traits which Muhlenberg did not fail to recognize. That he was sincerely devoted to the spread of Christ's kingdom may be inferred from the bequest of his large estate of land, thirty-six square miles in Otsego County, New York,—ceded to him originally by the Mohawk Indians, with whom he stood in friendly relations, and in part subsequently confirmed by the government,—for the establishment of a missionary institution chiefly in behalf of the Indians, an object to which it was never devoted. After the greater part of the estate had been appropriated and misapplied by fraudulent agents and a few unscrupulous executors, the remaining resources of the estate were applied to the building of a seminary in 1813, in Hartwick township, Otsego County, named in his honor, Hartwick Seminary.



#### REV. JACOB VAN BUSKERK, (BUSKIRK), SUBSTITUTE.

Jacob Van Buskerk, the first native American pastor, was born February 9, 1739, at Hackensack, N. J., settled 1680-90 by descendants of the Dutch immigrants on the Hudson, of whom the Van Buskerks were the most prominent and influential. His father, Captain Jacob Van Buskerk, was in prosperous circumstances and a prominent member of the Lutheran church in Hackensack. Muhlenberg first preached to this congregation, July 18, 1751, and it was no doubt owing

(101) Sprague's Annals, Vol. IX, p. 32.



to his influence during this visit that young Jacob was led to look forward to the holy ministry as his calling. After a preparatory instruction of four years under pastor John A. Weygand, he spent a short time in an English Presbyterian college, and then continued his studies privately under a Mr. S. as preceptor. At his father's request, Muhlenberg on the occasion of another visit to Hackensack in the Winter of 1759, consented to superintend his son's theological studies. Accordingly on January 15th, Van Buskerk accompanied Muhlenberg to Trappe and under his direction made satisfactory progress. In April, 1762, while still a candidate for the ministry, he became Schaum's successor at New Hanover and Zion's Chester County, was elected Muhlenberg's substitute at Trappe, and on October 12, 1763, was ordained by the Synod at New Hanover as diaconus to serve the three congregations. In 1765 he accepted a call to St. Michael's church, Germantown, where he labored until 1769 when he became pastor of the congregation at Macungie, with which Salisbury, Saccum, and Upper Milford were at that time united to constitute a charge. This was the chief field of his pastoral labors. Here he purchased considerable property, established his home and reared twelve children, of whom there are still many prominent and highly respected descendants. In 1781 the peace of the Saucon congregation and pastor Van Buskerk was temporarily disturbed by the appearance of a new preacher on the field. John Beil, a member of the congregation, was suddenly seized with the conviction that he was intended for a preacher, for which he had neither gifts nor any previous training. Setting at nought the refusal of synod to entertain his application for reception, he started out to preach, giving the Saucon congregation the sole benefit of his homiletical ventures. They soon became convinced that, although John Beil was a very good man, he was not their pastor, and promptly informed him that that office belonged to Van Buskerk. Beil soon retired and in a short time peace was fully restored. In 1793, acting from a sudden impulse, Van Buskerk resigned his charge and accepted a call to the congregations at Gwynedd, Whitpain and Upper Dublin, Montgomery County. Macungie refused to elect a successor, hoping that Van Buskerk would soon return. Their hope was not disappointed, for in 1795 he once more took charge of the congregation at Macungie, and in the following year of Salisbury and Saccum, Upper Milford having in the meantime been provided with a pastor. He continued as pastor of the charge until his death. While on a visit to Gwynedd, where on the preceding Sunday he had preached in the "old yellow church," (torn down about twenty-five years ago) a short distance from North Wales, he died August 5, 1800. aged 61 years, 5 months and 26 days. His body was buried in the graveyard connected with the



church at that place. He was a conscientious and faithful pastor, specially gifted in catechetical instruction, and gained and held the confidence and love of his congregations.

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**REV. JOHN LUDWIG VOIGT.**

The first regularly elected pastor after Muhlenberg, John Ludwig Voigt, was born at Mansfeld in the Prussian province of Saxony, on November 9, 1731. In 1763, having enjoyed a liberal and classical university education and served as preceptor of the Orphanage and inspector of a portion of the German schools at Halle, he accepted a call to Pennsylvania at the instance of Dr. G. A. Francke, was examined and ordained with his companion to America, John Andrew Krug, by the consistorium at Wernigerode, took leave of his friends and started on his journey. At Amsterdam, on his way to London, while walking through the city seeing the "wonders," a woman beckoned him to approach, and when he drew near pressed something into his hand, saying she wished to give it for his voyage as she heard he was going to America, and then hastily left. Recovering from his surprise he found the good woman had given him two guineas. At London, where he and Krug arrived on November 14th, they enjoyed a short but profitable intercourse with Dr. Ziegenhagen, for whom Voigt preached twice in the Court Chapel, and once in the Savoy church, of which Rev. John Reichard Pittius (Pythius) was pastor. Having disembarked at Gravesend, January 24, 1764, they left the Downs February 19th, and after a favorable voyage of six weeks, enjoying the special favor of Captain Watt, with whom they held devotional services regularly morning and evening using the Book of Common Prayer, they arrived at Philadelphia on Laetare Sunday, April 1st, and were heartily welcomed by Muhlenberg and Handschuh.

After preaching at various places, including Trappe, and thus obtaining some acquaintance with the field in general, Voigt was stationed at Germantown and Krug at Reading. Voigt became an earnest suitor for the hand of Muhlenberg's oldest daughter, Eve Elizabeth, but she, not esteeming Voigt less, but loving Christian Emanuel Schultze more, gave her heart to the latter. His appointment at Germantown was soon ratified by a regular call from the congregation, but he remained here, serving at the same time the congregation at Barren Hill, only from June 10, 1764 until December 13th of the following year, when on Muhlenberg's recommendation he accepted a call to Trappe, Pikestown (Pike-

land) and New Hanover, moved to Trappe but soon after took up his residence at New Hanover. Here, during his pastorate, the present commodious stone church was erected, and at the meeting of synod, November 6, 1768, duly consecrated.

On November 8, 1772, Voigt consecrated<sup>102</sup> the newly erected St. Peter's church in West Pikeland, about five miles to the South-West of Zion's. Muhlenberg preached in German in the morning from *Gen.* 28: 20-22, and Provost Andrew Goeranson, of Wicaco, in the afternoon in English from *Ephes.* 2: 19-22. The Provost, little understanding the nature of the Patriarch, undertook to laud him and his family in his sermon, and thereby so confused and disturbed Muhlenberg in the worship, that, as he said, he was ashamed to raise his eyes. After the service he took the Provost kindly but seriously to task, and exacted from him a promise never to do it again.

Zion's congregation, of which St. Peter's was a scion, now decided to build a new stone church. The corner-stone was laid two years later, on August 15, 1774, but the new building was not consecrated until June 4th of the following year, when Muhlenberg preached in German, Missionary William Currie, of St. James' Episcopal church at Evansburg, in English, and pastor Voigt performed the act of consecration. As early as August 12, 1764, Muhlenberg says in his diary he had promised squire J. Potts to preach as circumstances permitted at a place six miles from New Hanover and ten miles from Providence. This was, of course, Pottstown, where a small number (*Häuflein*) was organized into a congregation, which in 1772 or a little later was regularly included in the charge. But it became a very perplexing quandary how to arrange services for all these congregations. A division of the charge, now consisting of Trappe, New Hanover, Zion's, St. Peter's and Pottstown, was therefore eminently necessary. The difficulty was only solved when, on Muhlenberg's return to Trappe in 1776, he took charge of Trappe and New Hanover, assisted by his two sons, Frederick Augustus until 1778, and Henry Ernst from 1778-80. Voigt now resigned at New Hanover, removed to Chester County and soon occupied the stone parsonage near Zion's church on a lot of fifty acres, secured jointly by Zion's and St. Peter's. The title to this property was afterwards presented to the congregation by a Mr. Pike of London, through his attorney Benjamin Chew of Philadelphia. Voigt now served Zion's, St. Peter's and Pottstown as regular pastor and preached at Trappe every four weeks, assisting Muhlenberg, who, by reason of frequent absence and the infirmities of age, could not assume the burden of

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(102) Hall. Nach., Old Ed., p. 1286, *et seq.*

the entire pastoral charge of the congregation. In 1777, after the defeat at Brandywine, when the American troops were quartered in his neighborhood, Voigt was denounced as a tory and much annoyed and abused by the soldiers for refusing to pray for the American congress. In the Spring of the following year, while the army was in Winter quarters at Valley Forge, both Zion's and St. Peter's churches were used as army hospitals. In 1779 Voigt had Zion's congregation incorporated. The same year, on November 16, Voigt, following the advice of his superior, was united in marriage by Muhlenberg with Anna Maria, widow of Conrad Söllner, who brought him quite a dower, a fact which was of special advantage to Voigt, as he seemed to have a constitutional difficulty in making both ends meet. The following year Zion's congregation bought an organ for \$150 of David Tannenberg<sup>103</sup> of Lititz. It was consecrated on October 9, 1791, the church being known from that time as the "organ church."

About the year 1790 Voigt, feeling the encroachments of age, relinquished his active duties at Trappe; though he never formally resigned, and some years after, for the same reason, was excused from attending the synodical sessions. He, however, continued as pastor of the two Chester County congregations and Pottstown until his death. In 1799 he informed synod that he intended to resign the active ministry, and not long after, on December 28, 1800, both his ministry and life were brought to a close on earth. He died without issue, aged sixty-nine years, one month and nineteen days. Rev. Weinland made the following entry in the Burial Record of the church: "Ludwig Voigt, a persecuted as well as a faithful teacher, after having served thirty-one years in the Lord's vineyard with all humility and fidelity, entered into the joy of his Lord, December 27 (!), 1800, and was laid to rest in his deeply beloved congregation in Vincent Township, Chester County, on the 31st, a very large number of people following the body to the grave. Edifying addresses were made at the house by Rev. Geissenhainer, Jr., on Voigt's own selected words, *Phil. 1: 21*, and Rev. Hoch on *Isaiah 57: 2*. Weinland preached from *Luke 2: 29-30*." A marble monument, erected by his congregations in front of Zion's church, marks the place of his burial. He was a sincere, earnest, positive character, and though at times perhaps somewhat injudicious, won the respect and love of his people. He bequeathed his library to Zion's congregation. His skill as a musician he had frequent occasions during his ministry to turn to practical use. "He was distinguished as a man of simple habits, earnest piety, fervent benevolence and an eminently exemplary life."<sup>104</sup>

(103) He was the builder also of St. Michael's (Philadelphia) second organ, consecrated October 10, 1790, and said to have been the largest and best in America at the time. A full description of this organ is given in *Hazard's Register*, Vol. IV, p. 372.

(104) Sprague's Annals, Vol. IX, p. 42.

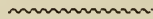


**REV. JOHN FREDERICK WEINLAND.**

He was born April 27, 1744, in Roembild, in Prussian Saxony. From 1769-72 he devoted himself with diligence to the study of theology at the royal Prussian Frederick's University of Halle, winning the esteem and favor of his superiors by his exemplary Christian conduct. Like all the Halle men he was engaged in the capacity of instructor and catechist at the Orphanage and worked with good results. Already at this time Dr. G. A. Freylinghausen regarded him as a proper candidate for the Pennsylvania field, but his debilitated constitution, the result of a recent severe fever, made it impossible for him to undertake such a trying voyage. So after completing his academical course, he returned to his native home, and there served as a private tutor and preached as opportunity afforded. In response to an urgent request for more men, sent over by the Ministerium in 1784, and again in 1785 to Rev. Dr. John Ludwig Schultze, Freylinghausen's successor at Halle, Weinland at length received the call to Pennsylvania, and, although the place of his appointment had not as yet been determined, promptly signified his willingness to go wherever the Lord might desire to use him. He was accordingly soon after examined and ordained by the Stollberg Consistorium at Wernigerode, and as the last missionary sent from Halle took ship at Amsterdam in May, 1786, and reached Philadelphia safely on the 18th of August. He began his pastoral career in America in September, 1786, at Germantown, where the congregation, notwithstanding the fact that for a time during the Revolution (1777-78) it was greatly scattered, and his predecessor Rev. John Fred. Schmidt forced to leave for a time as a fugitive, had been left in a flourishing condition. The following year he was received into the Ministerium. During his pastorate at Germantown, which continued until the Fall of 1789, he married Susanna ———. At the recommendation of synod he received a call to New Hanover, where he served as pastor until about the year 1795. In August, 1790, he began to assist Voigt at Trappe, assumed entire pastoral charge shortly after, and in 1793 was officially recognized as the regular pastor. The Hill church, Pike township, Berks County, was also added to his charge in 1794, where he continued as pastor until at least 1797. At Pottstown he became Voigt's successor in 1800, but probably relieved him of his pastoral duties there sometime before his death, as his entries in the church records appear as early as August, 1799. At New Hanover, Weinland became involved in serious difficulty. Charges of a personal character were preferred against him at synod by Bernhard Gilbert in 1794, which, after investigation, were apparently settled. In the following year, however, they were renewed, and as Weinland refused to attend synod to



answer the charges by which he was being more and more implicated, and again in 1796, his name was stricken from the synodical roll. He now urged Dr. F. Wm. Geissenhainer, Sr., to accept the charge of the congregation at New Hanover, as he desired to leave and expected to be called to Reading, in which he was, however, disappointed. The weakness to which Weinland succumbed, and which thereby became the ground of the charges against him, was his desire for strong drink. That he made strong effort to conquer the habit may be doubtlessly inferred from the fact that in 1803 he made application to synod to be restored, earnestly renewed his request the following year, and that, although the brethren did not feel warranted in receiving him at once, they expressed their kindly feeling toward him and the hope that a continuance of his improvement would soon permit them to do so. But even after this his name does not appear on the minutes, as after the second refusal he probably did not again renew his application. He, notwithstanding, continued to serve as pastor at Pottstown until the Fall of 1806, and at Trappe until his death, February 4, 1807, aged 62 years, 9 months and 7 days. The Reformed minister of Falckner's Swamp (New Hanover). Rev. Fred. Lobrecht Herman, preached the sermon at his funeral, which took place on the 7th. He lies buried in the Trappe Lutheran cemetery in a forgotten grave. Five of his children were buried in the grave yard of the Swamp Lutheran church. His wife, Susanna, survived him and on October 1, 1807, was married to Jacob Arms at New Hanover.<sup>105</sup>



### REV. JOHN PETER HECHT.

On February 28, 1790, in the home of his brother Anthony, whither his mother had fled from the yellow fever scourge from Philadelphia, after her husband was stricken down with the plague a few months before, John Peter, one of twins, completing the list of twenty-one children in the family, was born. A few years afterwards, when the ravages of the plague had ceased, his mother returned to Philadelphia, and here John Peter was reared. He was a precocious youth. At the age of three years he began to read, and at five gained the Bible which had been held out to him as a promise if by that time he could read it freely. He received his

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(105) For this hitherto unnoticed record of his death and burial, copied from the Reformed Records at the Swamp (New Hanover), and according to which the statement on page 26 is to be corrected. I am indebted to Mr. G. S. Nyce, per J. M. Zimmerman, Esq., secretary of the vestry of Augustus church. The latter's assistance also in searching several volumes of minutes of the vestry is gratefully acknowledged.

first school training in the parochial school of Zion's church, and so rapid was his progress that at the age of ten he had advanced in mathematics as far as surveying. When he was twelve years old he came in receipt of a stipend from the German society, and a few years later as this was given only to students at the University of Pennsylvania, continued his studies at that institution. At an early age he looked forward to the holy ministry as his vocation, for which he was subsequently prepared by his pastors, Drs. Helmuth and Schmidt. It is said that before he was seventeen he preached for Dr. Helmuth in Zion's church. Young Hecht (*der yunge Herr Hecht*, as he is referred to in the records) at the age of eighteen began preaching at Trappe in November, 1808, and at Pottstown, about the same time. Upon the application of the Pottstown and Amity congregations he was examined at the meeting of the Ministerium at Hanover, York County, Pennsylvania, in 1809, and on the 30th of May, 1809, licensed with full power to act as pastor. He was at once also elected as pastor at Trappe. He resided at Pottstown, and being as yet unmarried his mother and sister lived with him and managed the affairs of the household. He already began to give promise of the future eminence he attained as a gifted preacher and as a pastor of great fidelity. The education of the young was to him a matter of vital importance and deepest personal concern. He began a school in his own home at Pottstown and re-opened the parochial school at Trappe. During the Summer of 1813 he preached his first English sermon at Trappe, but it proved to be his last sermon in Augustus church. The blind, obstinate prejudice against the introduction of English services—the Achilles heel of the Lutheran Church in those days, and, indeed, the only reason why the Lutheran Church in this country holds the fourth instead of the FIRST place in the list of denominational statistics,—forced his resignation. He now removed to Carlisle where he remained two years. Here he married Mary Ziegler of Harrisburg, a union that was blessed with eleven children, eight of whom long survived him. In December, 1815, he accepted a call to Easton, and became pastor of St. John's and the Greenwich congregation St. James', Still Valley, New Jersey. The St. John's congregation at Easton, having outgrown the capacity of the old church, erected a more spacious building in 1836, which has served the congregation ever since. As the rapidly increasing congregation at Easton was making the fullest demand upon his powers, he resigned St. James' and continued the successful pastor of St. John's as long as he remained in the active ministry. Young men, preparing for the ministry, attracted by his superior attainments as a theologian and his success as a practical pastor sought his services as theological preceptor. Among the number prepared by him for the holy office, were Henry S. Miller, a subsequent pastor at Trappe; John

Charles Alexander von Schoenberg, licensed in 1822 and sent as missionary to Illinois, who, however, drifted into the editorial and political field and abandoned the ministry; William B. Kraemmerer, licensed in 1826, and for a number of years pastor in Bucks County; Joseph B. Gross, licensed in 1827; Richard Collier, an Irish Episcopalian, a weaver and school teacher at Easton, who became pastor at Spruce Run, New Jersey, in 1834 and died there in 1861, and Nathan Yaeger, licensed 1844, died at Rieglesville, January 2, 1864. He was also instructor for a time of the distinguished surgeon, Prof. Samuel D. Gross, LL.D., and for some years held the German professorship in Lafayette College. At Easton he was elected a director of the public schools, of which he was an ardent advocate, and served also for a time as superintendent.

He resigned the active duties of the ministry in May, 1845, and in January, 1849, at the age of fifty-nine, his earthly career was over. During his ministry "his diligence in official duties, his intellectual ability, his oratorical powers, his elegance and elevation of language, won him large audiences, and his impulsive warm heartedness and noble generosity of feeling and character made and kept him many friends. His active, intellectual activities were not always attended by stable, enduring balance of conviction. He at times, under surrounding influences, seemed to accept and advocate views which were not his abiding convictions. He was charged with holding tenets which his most intimate friends ever affirmed were not his real convictions. He was a diligent minister of the sick, tender and fearless, and most careful of the poor and venerated by them."<sup>106</sup>



#### REV. HENRY ANASTASIUS GEISSENHAINER.

He was born at Mühlheim on the Ruhr, in the dukedom of Berg, now in Rhenish-Prussia, on Dec. 12, 1773. Having laid a good foundation in the schools at Mühlheim, he came to this country in 1793, at the age of twenty with his older brother Fred. William, by whom he was prepared for the ministry. He was licensed as catechist at the meeting of the synod at Baltimore, June 13, 1797, and under the supervision of Rev. D. F. Schaeffer, appointed to serve the congregations at North Wales, Whitpain (Whitpen) and Upper Dublin. The license states that "he is authorized to catechise, to preach and baptize, to instruct (for confirmation), to marry, and in emergencies to administer the Lord's Supper to the sick." On April 17th of the following year he was married to Anna Maria Schaerer of Whitpen Township, Montgomery County,

(106) Dr. B. M. Schmucker's Hist. of the Luth. Congs. at Pottstown, p. 37-8.



Pennsylvania. The fruit of this marriage was four sons and five daughters. Henry A. was licensed as candidate in 1799. After Rev. Voigt's death, at the close of the following year, he was called to Chester County, and removed to that place. There was considerable opposition to his election at Zion's church, East Pikeland, and the contention waxed so intense as to demand the intervention of synod. He was elected only by the St. Peter's congregation, West Pikeland, while Conrad Fred. Plitt was called to Zion's. Nice's congregation, East Nantmeal, and that in Amity now also received his pastoral attention. Pursuant to the application of these three congregations he was ordained at Easton on May 30, 1804, and two years later he accepted a call to the Jordan charge in Lehigh County. His call to three of the congregations of the charge, Jordan, Egypt and Trexler was issued on April 15, 1806, and to Ziegel, June 8th. From 1806 until the end of 1807 he had pastoral charge also of the congregation at Macungie. At the laying of the corner-stone of the new church in Allemängel, Berks County, on Ascension day, May 7, 1812, he with John Weygand of Whitpain, assisted pastor John Knoske at the service. He resigned the Jordan charge in 1813 and followed a call to Trappe, in October. He was elected pastor at Pottstown in August 1816, and two years later at Limerick. In April 1821 he resigned the charge and moved to Pittsburg, where he was pastor until 1823. While on a visit at Philadelphia in this year he was taken sick and was removed by his son Henry to his home at Trappe, where on Sunday, February 9, 1823, he died. His body was laid to rest in the cemetery of the church and a large slab placed over the grave. His mother, who died in 1816, lies buried beneath the same stone. Five pastors and five students of theology were present at his funeral, the students acting as pall bearers. The services were conducted by Rev. John C. Becker of Germantown, who preached from *2 Timothy 4: 7, 8*. His wife survived him almost thirty years, dying on April 30, 1852. One of his sons, Augustus Theodosius, who, according to the last request of his father, was educated for the ministry by the latter's older brother Fred. William, entered the holy office, and after a life of distinguished service died in 1882.



**REV. FREDERICK WILLIAM GEISSENHAINER, SR., D. D.**

The older brother of Henry A. was born at Mühlheim, on June 26, 1771. After his early school training at Mühlheim, where his grandfather was rector by whom owing to the early death of his father he was raised, and where he learned as a boy to use the Latin language fluently, as it was largely the language of intercourse at the school, he was admitted to the University of Giessen at the age of thirteen, and after a three years course, spent two additional years at the University of Göttingen. He then became *privat-docent* (lecturer), was engaged in teaching two years, and afterwards served about a year and a half as vicar in two village congregations. In 1792, as Germany was at that time distracted by war and rumors of war, and as his grandfather was now dead, and the report of the death of his mother whom he was unable to visit in her sickness on account of the war had also reached him, he decided to leave the fatherland and with his younger brother Henry emigrate to America. On his way, at Rotterdam, he received a call to become pastor at that place which he, however, declined. Upon his arrival at Philadelphia, early in 1793, he was directed by Dr. Helmuth to the New Goshenhoppen congregation, where he was elected pastor, and also at Trumbaur's and Schützen. On May 27, 1794, he was married at New Goshenhoppen to Anna Maria, daughter of Michael and Eve Reiter. The heritage of this marriage was six children. In June, 1794, his congregations applied for his reception into the Ministerium at Reading, where he was accordingly licensed as candidate. He does not, however, appear in the regular list of ordained ministers until 1798. In 1796 New Hanover was added to the charge and in 1799 he moved to that place. In 1800-2 he occasionally ministered at Saucon, where for two years after the death of Van Buskerk there was no regular pastor. In 1807 he was elected pastor also at Pottstown. In the Spring of this year a Jew, who came from his native place, informed him that his mother was still living and enjoying good health, and that it was his aunt who had died and not his mother as had been reported. He immediately made arrangements to have her come to this country, and in the succeeding Autumn, after a separation of fifteen years, greeted her at Philadelphia as one risen from the dead. She died nine years later in 1816 at the age of sixty-four years. Early in 1808, in accordance with Dr. Kunze's recommendation to his congregation at New York before his death, Dr. Geissenhainer became his successor. With enthusiastic spirit he entered upon his pastoral duties there, and labored for six years with marked success. In 1814, being much depressed by the death of his son Augustus and his daughter

Sophia and being disheartened too by the disturbance in the congregation created by the introduction of English services, he resigned and leaving his children in the care of his older sister, wife of Rev. Jacob Miller at New Hanover, moved with his wife to Karthaus, Clearfield County, Pennsylvania, where his interests in a land and coal company were temporarily involved. During his stay here he frequently preached to the German Lutherans in the vicinity. In April, 1818, he moved to Chester County, where his son Fred. William, Jr. had charge of Zion's and St. Peter's, and became associate pastor. After his brother Henry resigned the Trappe charge in 1821, he was called to succeed him, moved to Pottstown and served as pastor at Trappe, Limerick and Pottstown until 1823, when in April upon the recommendation of his successor at New York, Dr. F. D. Schaeffer, he was called back to his old field to take charge of the German portion of the congregation, and continued in service there until his death, May 27, 1838. In 1826 he was honored with the doctorate of divinity by the University of Pennsylvania. In addition to his pastoral duties he directed the theological studies of his brother Henry Anastasius, his son Fred. William, and his nephew Augustus Theodosius. Other students, whom he also prepared for the ministry were John George Roeller, Jacob Miller, Fred. Waage, J. C. G. Schweitzerbarth, J. W. Starman, Ernst Ludwig Brauns, Wm. J. Eyer, Mark Harpel, C. F. Welden, Fred. Miller and Lewis Schmidt.

"Dr. Geissenhainer was rather small in statue. His countenance was uncommonly expressive, his eye remarkably clear, and when lit up in conversation, beamed with intelligence. He impressed you at once with the idea that he had a vigorous, discriminating and well furnished mind."<sup>107</sup> He was a man of fine literary attainments, an excellent Latin, Greek and Hebrew scholar, a learned theologian, and distinguished also for his profound knowledge of mathematics, chemistry, mineralogy and botany.

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### REV. FREDERICK WILLIAM GEISSENHAINER, JR., D. D.

He was the son of Dr. Frederick William and Maria Geissenhainer, and was born at New Hanover, Pennsylvania, June 28, 1797. He received his academic education from his father and other instructors, was prepared for the ministry by his father, and licensed in 1817 to serve as pastor of Zion's and St. Peter's congregations in Chester County. From 1818 to April 1821, his father was associated with him in his pastoral charge, and when the father was recalled to New York, December 26,

1822, he sent his son to his new field, who served the congregation for some months until the father was able to take charge. Frederick William, Jr., now became pastor at Trappe, in connection with his two Chester County congregations. One Sunday, during an exceedingly cold Winter, on his way from Trappe to his Chester County congregations on horseback, accompanied by Hon. Horace Royer a prominent member of the Trappe congregation, he came to the Schuylkill at Royersford, when his companion suggested that they cross over on the ice, as the river was frozen to a depth of several feet and perfectly safe. But he met the latter's assurances that it was strong enough to bear a four-horse team, with the significant rejoinder, "Es hat ya kein Balken." Nothing would induce him to venture across, so that they were obliged to go by a very circuitous route of ten miles or more by way of the Pottstown bridge to the place of appointment in Chester County.

In March, 1827, he accepted a call as assistant to his father to conduct English services "as long as St. Matthew's could be maintained without detriment to the German services." After he had served there about fourteen years, the congregation of Christ's church came into possession of St. Matthew's, and assumed the name. Dr. Geissenhainer then retired from St. Matthew's and founded St. Paul's congregation of which he remained pastor until his death. The church was built in 1842, but was superseded by another statelier edifice, consecrated in 1861. This new organization began with eleven poor families, but during his successful pastorate grew to fifteen hundred members, with a Sunday-School of six hundred scholars. The city of New York was the chief field of his life's labors and the place of his death. About three years before his end his strength began to fail, so that it became necessary to engage an assistant. In his last year he began the instruction of a catechetical class, but about four months before his death was obliged to resign it as well as all the services at the church into the hands of his assistant, Rev. Christian Hennecke. Though his mind occasionally wandered during his final prostration, he otherwise retained the full vigor of his faculties to the last. He did not suffer from any particular disease, but was simply "stricken in years" and died "in the fullness of time." On Whit-Monday evening, June 2, 1879, he gently and peacefully passed away, surrounded by the members of his family. The funeral services were held on Friday, June 6th. Eulogistic addresses on his life and character, were made in English by Dr. C. W. Schaeffer, then President of the Ministerium of Pennsylvania, and Dr. G. F. Krotel, and in German by Dr. Moltenke and Rev. Henniger. At the time of his death he was the oldest minister in the Pennsylvania ministerium, his name standing first on the roll, and the oldest Lutheran minister in the country. Seven years before



his death he buried his wife who died Oct. 22, 1872, in her seventieth year. Two sons, Frederick William, counsellor-at-law, of New York, and Hon. Jacob A., congressman of New Jersey, and one daughter, Mrs. Jacob Hunter still survive him. His older sister, the widow of Dr. Jacob Miller, also survived him two years and died at Reading, July 2, 1881.

Dr. Geissenhainer, who received his doctorate of divinity from the university of New York, enjoyed the distinction of being the first President of the Board of Directors of the Lutheran Theological Seminary of Philadelphia. He was eminently successful as a pastor, and loved by his people, who deeply mourned his death. "He was of medium height, sparsely made but active. His face was decidedly of a German cast. His features were small and regular, and his eyes very small but very bright. In manner he was vivacious and cheerful, and was a very attractive and social companion. As a preacher he was original and practical, not glittering or imaginative, but terse, vigorous, and powerful, seeking to instruct rather than to please his hearers. He spoke clearly and with emphasis, with full command of the English and German languages. He was a man of tenacious and accurate memory and clear perceptions. His convictions in regard to Lutheran doctrine were as fixed and settled as the foundation of the house in which he lived and died."<sup>108</sup>

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### REV. JACOB WAMPOLE.

In the township in which he afterwards served as pastor, Towamencin, Montgomery County, Rev. Jacob Wampole, son of Jacob and Elizabeth Wampole, was born on December 26, 1802. He began his theological studies under Rev. Mr. Weiland at North Wales, but soon moved to Philadelphia to secure the instruction of the distinguished Drs. C. R. Demme and P. F. Mayer. Having been regularly examined after completing his theological training, he was licensed on May 23, 1826. His first regular charge was Zion's and St. Peter's, in Chester County, Trappe and Limerick, where he began his pastoral duties in July 1827, as successor to Rev. F. W. Geissenhainer, Jr., D. D. The following year he was married to Susanna Clementina Fisher, a member of Zion's Church, Philadelphia, who bore him two sons and one daughter; one of his sons, Rev. Jacob Wampole is now pastor of the Shamokin charge, Northumberland County, Pa. After his death his wife who survived him, married a Mr. Hallman, and died March 12, 1890. Her remains were buried beneath the large marble slab erected over the grave of her first

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(108) Dr. G. F. Krotel, in *The New York Times*, June 3, 1879.



husband in the Trappe Lutheran cemetery. From the very beginning Rev. Wampole worked with marked aggressiveness for the extension of Christ's kingdom. In 1833 Christ's church, Towamencin township, and St. Matthew's, in Warwick township, about five miles from St. Peter's were organized and added to the charge. This enlargement of the charge necessitated a division and Rev. Wampole accordingly resigned Trappe, Limerick and Towamencin in January 1839, and confined himself to the Chester County congregations. After his successor at Trappe, Dr. Richards, removed to Germantown, he was re-elected to his former charge March 22, 1836, now including, besides Trappe, Limerick and Towamencin, the New Jerusalem (Keely's) one mile from Schwenksville, which was organized by Dr. Richards immediately before his departure, and the English Lutheran church at Pottstown, to which he was called May the 14th. He continued as pastor of the charge until his death, January 3, 1838. In the *Lutheran Observer*, January 19, 1838, one of his most intimate friends, who writes that their mutual love surpassed the love of brothers, testified to his irreproachable and exemplary conduct and added that "as husband, father, friend, neighbor, and pastor, he was much beloved and respected by all good men who knew him well, doing much and lasting good in all those relations of life."

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#### REV. JOHN WILLIAM RICHARDS, D. D.

J. W. Richards, a grandson of Patriarch Muhlenberg, was born in Reading, Pa., on April 18, 1803. He was the son of Mr. Matthias Richards, Associate Judge of the Courts of Berks County, and Mary Salome, youngest daughter of Muhlenberg, who were married in 1782. After finishing his preparatory education at the Reading Academy under the noted scholar and educator, Rev. John Grier, D. D., he was prepared for the ministry by his cousin, who had also confirmed him, Rev. Dr. Henry A. Muhlenberg, grandson of Henry Melchior, twenty-eight years the pastor of Trinity Church, Reading, and afterwards Representative in Congress, United States Minister to Austria and democratic candidate for governor in 1835. At the meeting of the Ministerium of Pennsylvania in 1824, he was examined by the committee appointed for the purpose, Drs. J. F. Ernst and J. Miller, and licensed as candidate. He began his ministry in the Earltown (now New Holland) charge as assistant to Rev. Charles Ruetze, then in a poor state of health, and upon the latter's death in October 1825, became his successor as pastor in the five congregations of the charge, at Earltown, Muddy (Mode) Creek, Bergstrass

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and two other adjacent stations. In April, 1834, he resigned, and on May 11th, began his ministry in the Trappe charge (Trappe, Limerick and Towamencin). On May 18th the newly organized English Lutheran church at Pottstown, came under his charge. He closed his pastorate at Trappe in March, 1836, having accepted a call to St. Michael's church, Germantown, where he continued in charge until 1845. In November, 1845, he followed a call to St. John's church, Easton, and after a successful pastorate of six years, having restored harmony to the congregation whose progress had been seriously impeded by conflict and disunion, he was called to become pastor of the congregation of which he was a son, Trinity church, Reading. Here he faced the same conditions that had prevailed in his former charge, but by his meek and gentle spirit and admirable pastoral tact, succeeded in disarming prejudice, harmonizing the discordant elements and winning the attachment of his people. Here he labored until his death, which resulted from heart disease on January 24, 1854. On the morning of his death, being apparently as well as usual, he conducted the funeral of one of his members. During the service he was suddenly seized with pain at the heart, and having concluded the burial service with difficulty, immediately returned home and in fifteen minutes, before the physician who had been hastily summoned could arrive, he was a corpse. He was buried in the city of his birth and death, in Charles Evans' cemetery. At the funeral, Dr. C. R. Demme preached in German, and Dr. J. C. Baker delivered an address in English. Dr. Richards was a diligent and accurate scholar, an eminent theologian, held in highest esteem by his brethren in the ministry, and deeply loved by all the congregations which he had served with unusual success. For a number of years and at the time of his death he was president of the Ministerium. His "Fruitful Retrospect," a sermon preached at the one hundredth anniversary of the Trappe church—an excellent and now rare pamphlet—a sermon published at the close of his pastorate at Easton in 1851, the translation of Dr. Muhlenberg's journal of his voyage to Ebenezer in various numbers of the *Gettysburg Evangelical Review*, 1850-52, show that he wielded a ready pen. He had also commenced the translation of the Hallische Nachrichten, a work which in 1851 received the hearty endorsement of the Ministerium, and in which at the time of his death he had made considerable progress. During his residence at Easton he was professor of the German language and literature in Lafayette College. In 1852 the honorary title of Doctor of Divinity was conferred upon him by Jefferson College.

On May 21, 1835, he was married to Andora Garber of Trappe, a member of the Augustus congregation, who survived her husband many years. Two of his sons, Rev. Matthias H. Richards, D. D., professor in



Muhlenberg College and H. Muhlenberg Richards of Reading, and two daughters, Mrs. J. V. Craig and Mrs. John McKnight, both of Reading, still survive him.

"Dr. Richards was rather below the ordinary height in stature. The expression of his countenance was exceedingly pleasant, indicative of a meek and benignant spirit. His manner of address was deliberate, not impulsive; his voice was clear and distinct, his gait always staid and regular, never hurried. He was conscientious, sincere, methodical, of sound judgment, and though naturally diffident, was fearless in the discharge of his duty."<sup>109</sup>



### REV. HENRY SEIPEL MILLER.

He was born in Hanover Township, Lehigh County, on October 30, 1801. When two years old his father, Peter Miller, removed to Easton and pursued the trade of blacksmith and tinsmith. Here young Henry began his education in the parochial school under the discipline of school-master Mattes. He was prepared for the ministry by his pastor, Rev. John P. Hecht, but at the meeting of Synod in 1823, when his pastor proposed his examination, he was so ill that he feared he would be obliged to abandon the pastoral calling. Having, however, regained his health he was examined by Rev. Conrad Yeager, one of the committee appointed by Synod, and duly licensed. He began his ministry in the charge in Bucks County, consisting of Springfield, Nockamixon, Bedminster (Kellers,) and Tinicum, to which congregations he was recommended by his predecessor, Rev. Nicholas Mensch. Four years later Durham, which Rev. Mensch had retained, also came under his pastoral care. In addition to this wide range he served Appel's congregation which was organized during his pastorate. In January, 1838, he was called to the Trappe charge, (Trappe, Limerick, Pottstown English, Keely's and Towamencin,) and entered upon his pastoral duties in April. After Rev. F. Ruthrauff's withdrawal from Zion's, Chester County, in 1840, he supplied that congregation also until 1842. In the Summer of 1848 he resigned at Pottstown, closed his ministry in the Trappe charge in May, 1852, and on June 1st moved to Norristown. On December 1, 1854, he took charge of Salem's congregation, Lebanon, and that in Annsville, but served only a short time. In January, 1864, he became pastor of the Geigertown, Forrest and Heidelberg (Eck) congregations and in July of the same year followed a call to Zion's and the

new St. Peter's, Chester county. This year at Phoenixville, where he resided, he re-organized St. John's German congregation which had been scattered during the war, and used the Mennonite meeting house for services. On September 29, 1872, he relinquished Zion's, two years later in November also St. Peter's, and confined himself to Phoenixville. This congregation built a church in 1872-3 on a lot purchased with money advanced by Mrs. Miller; the corner-stone was laid in July, 1872, and the new building consecrated July 20, 1873, by Drs. Greenwald and Spaeth and Rev. J. Neff. In 1872, Rev. Miller organized the Spring City Lutheran Church, to which the present pastor, Rev. Jacob Neff, was called. Rev. Miller resigned the congregation at Phoenixville in January, 1875. On March 20, 1823, he was married to Camilla Clemens. They had two sons, William H. Miller, M. D., of Williamsport and Rev. John Clemens Miller, who died January 5, 1859, after a short ministry of ten years, and two daughters, the wives of Revs. Nathan Yeager, who died January 2, 1864, and J. F. Fahs. Mrs. Miller died at Norristown, October 11, 1852. Rev. Miller was again married two years later, in January, to Eliza Davis, of Easton, who bore him no children. She died in August, 1887, and two weeks later, August 29th, at his home in Phoenixville, her husband, then the oldest member of the ministerium, was also called to rest at the advanced age of 85 years, 10 months and 29 days. In fulfillment of his last request, Prof. Dr. C. W. Schaeffer preached the funeral sermon, and Drs. Krotel and Schmucker delivered short addresses. Revs. O. P. Smith, Gerhart and Laitzle conducted services at the church and at the grave. He was buried in the family lot in the Norristown Cemetery, September 1, 1887.

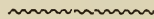
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#### REV. GEORGE A. WENZEL, D. D.

George A., son of Daniel and Anna Maria Wenzel, was born in Germany on January 11, 1816. After his early preparatory studies he pursued his collegiate course at Jefferson College, and graduated in 1840. He was a student for one year in the theological seminary at Gettysburg, and completed his studies under Dr. C. R. Demme of Philadelphia. In 1843 he was licensed in old St. Michael's, Philadelphia, and the following year was regularly ordained in Pottstown by the officers of synod. Hecktown, Northampton County, was the field of his opening ministry. Here he organized a congregation and labored for seven years. In 1850 he was called to Mt. Bethel, and after a pastorate of two and a half years, became pastor of the Trappe charge, in August, 1852. Two years later, in September, he became Rev. G. A. Reichert's successor as Dr. Charles

Rudolph Demme's associate of St. Michael's, Philadelphia, and succeeded the latter upon his resignation in 1859, serving the congregation as pastor until 1864. This year he accepted a call to Pittsburg, where he built a new church and filled the longest pastorate of his ministry of fourteen years. He served also at Warren, Pennsylvania, two and a half years. In 1878 he became pastor at Washington, and resigned, after a pastorate of thirteen years, in 1891. Rev. Wenzel was married to Rachel B. McAfee, who bore him no children. In June, 1887, the Doctorate of Divinity was conferred upon Rev. Wenzel by Thiel College.

Besides achieving permanent results in his various pastorates by his devoted labors, Dr. Wenzel has left an impress also upon the literature of the Church. He has attained merited distinction as a translator, and has happily reproduced in English, among other works, the lives of Philip Jacob Spener and Paul Gerhart, and the Diet of Augsburg. He has also written and translated numerous articles for church papers and reviews. But his best and most enduring work, though probably not the most conspicuous, was the service he rendered as a member of the Hymn-book Committee. Since 1891 he has been without a regular charge and now resides in Washington, Pennsylvania.



#### REV. ADAM SCHINDLER LINK.

Adam Schindler, son of John and Catherine Link, was born near Stanton, Augusta County, Virginia, in 1815. At a very early age he expressed an ardent desire to preach the Gospel. This inspired the wish on the part of his grandfather, Adam Schindler, to have wholly accorded to him the privilege of preparing his namesake for the ministry. But the protracted illness of his mother for a number of years prevented him from taking a regular course at any one institution of learning. His theological studies were pursued partly at Gettysburg Seminary and partly at Wittenberg College. He was a member of the first class of the latter institution under the presidency of the Rev. Dr. Ezra Heller. He entered the ministry in 1837. The previous year, on April 14th, he was married to Elizabeth, daughter of Rev. G. Reimensnyder. The fruit of this marriage was ten children, five sons and five daughters, eight of whom, together with his widow, still survive him. Two brothers-in-law, one of whom is now deceased, two nephews and one son, John Henry, of Lincoln, Nebraska, are numbered among the Lutheran clergymen. Rev. Link's first pastoral charge was at Tippecanoe City, Ohio, in connection with which he served other stations in Miami and Clark Counties, for



about eleven years, two years in Fairfield County and two elsewhere in Ohio. He then accepted a call to Dickinson, Cumberland County, and entered the West Pennsylvania synod. On September 19, 1854, he accepted a call to the Trappe charge and connected himself with the Ministerium of Pennsylvania. Having been elected pastor at Hummelstown and Union Deposit, Dauphin County, on December 1, 1858, he resigned on the 22d, moved in March to Hummelstown and served there until April 27, 1861. During this time he was a member of the East Pennsylvania synod. In 1861 he was called to the charge in which he began his ministry, Tippecanoe City, Ohio, and received an honorable dismissal from the East Pennsylvania synod to the Wittenberg synod of Ohio. In this, his last charge, he continued to labor until disabled by sickness. In 1862, the question of his return to the Trappe charge was presented to him, to which he replied that "If God should be pleased to spare his life, and restore him to health, and the call would be without a dissenting voice and as spontaneous as the playing of a fountain, he would accept." But instead of being informed of his willingness to entertain a call to Trappe, the congregation received the sad intelligence of his death, which occurred on Sunday, March 30, 1862. He had frequently overtaxed his strength, and for a number of years before his death suffered from a complication of diseases. His funeral took place on April 2d, on which occasion Rev. Prof. M. Diehl, now also deceased, preached the sermon from *I Thess.* 4: 13-14. He was buried at Carstown, Ohio. As a preacher Rev. Link revealed a singular power in appealing to the conscience and feelings of his hearers. His sermons, always carefully prepared, were delivered without manuscript, and generally under pressure of great emotion. His language was chaste and appropriate, his voice strong and his manner solemn and impressive. He was of an exceedingly nervous and excitable temperament, and perhaps at times too hasty and impulsive, but his Christian character was above reproach, and his personal piety fervent and sincere.

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#### REV. GEORGE SILL.

George, son of Daniel and Catherine Sill, was born in Bedford County, Pennsylvania, on December 19, 1820. After taking a partial collegiate course at Gettysburg, he pursued his theological studies privately under Rev. George Leiter, at Mansfield, Ohio. He was licensed at Bucyrus, Ohio, November 10, 1841, and immediately began traveling as missionary through Union County, Ohio, then a very sparsely settled country. Living at Mount Vernon, he was obliged to pass through sev-



eral forests, one twelve miles in extent, the only sign of human habitation being a few log cabins. Five or six miles West of Mount Vernon was a German settlement of Lutherans where he preached during the Winter in one of the cabins. There are now two large Lutheran churches in that community. The following Spring Rev. Sill became assistant to Rev. W. G. Keil, at Senecaville, Ohio, and once in four weeks supplied a congregation in Belmont County, Ohio, forty miles distant from his place of residence. But after two years of exposure and hard work, his health failed him and he was obliged to resign. As soon as his health was restored, having been ordained by the Miami synod in October, 1843, at Wooster, Ohio, he resumed his missionary labors in various parts of Montgomery, Lebanon, Preble and Butler Counties, Ohio. In the Spring of 1845 he was called to the Milville charge. Here he organized a congregation in Hamilton, Butler County, Ohio, and one at Darrrtown, where a church was soon erected. On account of the severe and protracted illness of his wife he resigned in September, 1848. During this pastorate he was elected a member of the Board of Directors of Wittenburg College by the Miami synod. Rev. Sill now moved to Pennsylvania, and on April 1, 1849, became pastor of the Belleville charge in Mifflin County, in connection with which he organized a congregation and built a church at Yeagertown. He resigned April 1, 1855, and immediately after assumed the pastorate of the Grindstone Hill charge, where he remained as pastor until he was called to Trappe in the Spring of 1859. In 1862 he organized St. John's German Lutheran congregation at Phoenixville, where a mission had been previously started by Rev. H. W. Ries in 1859. In the Fall of 1863 he accepted a call to Whitemarsh, Montgomery County, and served the congregation there and at Upper Dublin until March 1, 1869. On April 1, 1869, the four congregations of the Turbotville charge, (Turbotville, Fulmer, Paradise and McEwensville,) Northumberland County, came under his pastoral supervision. He resigned June 20, 1870, and one week later preached his introductory sermon in the Manchester, Md., charge. After a pastorate of eleven years, during which time he organized a congregation and built a church at Snydersburg, he resigned March 26, 1881, moved to Ohio, and supplied the Philadelphia charge in Logan County for one year. From May, 1882 to 1885, he served the Fisher's charge, Allen County, Ohio, supplying also as circumstances permitted the Middlepoint charge in Van Wert County. In July, 1885, he following a call to the Fryburg charge, Clarion County, Pennsylvania, which on December 5th of the following year his impaired health, after several months prostration, forced him to relinquish.

He entered upon his last charge in May, 1890, as pastor of St. James'

Lutheran church Chalfont, Bucks County, which he served until November 12, 1893, when failure of sight constrained him to lay down the active work of the ministry after a service of fifty-two years. During his Trappe pastorate he was a member of the Ministerium of Pennsylvania and since then has been connected with the East Pennsylvania synod. For several years he served as a director of the Lutheran Theological Seminary at Gettysburg and as a member of the Board of Publication of the East Pennsylvania synod.

Rev. Sill was married on March 4, 1845, to Hannah M. Mulford who died December 23, 1892. She bore him nine children, four of whom died in infancy. In January, 1893, he buried his son Mulford who was born at Trappe. He now resides in his own home in Philadelphia where one of his daughters conducts the affairs of the household. Rev. Sill is still vigorous in body and mind, and frequently engaged in assisting other pastors and supplying vacant pulpits.

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**REV. JOHN KOHLER, D. D.**

John, son of Andrew and Anna M. Kohler, was born in Juniata County, Pennsylvania, May 27, 1820. He received his classical education in Pennsylvania College at Gettysburg, and after graduating in 1842 took his theological course in the Lutheran Theological Seminary at that place. After his ordination in 1844 he was sent as Home Missionary to Williamsport, Pennsylvania. Services were held at this place as early as 1816 and probably earlier, and in 1826 an organized congregation and a union church were in existence. But before Dr. Kohler's arrival there had been a long vacancy and most woeful neglect. Dr. Kohler, who entered upon his missionary duties November 1, 1845, preached in German, and also introduced English services. So successful were his labors that after two years this mission became a self-sustaining congregation, out of which an English and a German congregation were subsequently formed. At Williamsport Dr. Kohler held services every two weeks and on the intermediate Sundays preached at two other points five miles apart and six miles distant from Williamsport, to which stations he traveled regularly on foot. He resigned the charge October 31, 1849, and on March 1st of the following year became pastor of the congregation at New Holland. In addition to his services at New Holland, where during his pastorate a new church was built, he supplied two other preaching points on Sunday afternoons, where members of the congregation were living but not in sufficient numbers to form a congregation, averaging three services every other Sunday. In the Fall of 1863 he resigned and accepted

a call to the Trappe charge, which he assumed January 1, 1864. During his pastorate here which closed September 27, 1873, he for a number of years preached once in four weeks at the almshouse. On October 1, 1873, he took charge of the congregation at Stroudsburg, from which he was called in the Fall of 1882 to fill the Principalship of the Preparatory department of Muhlenberg College, and after two years of academic service resumed pastoral labors at Leacock (formerly Mechanicsburg,) June 1, 1884. While pastor of this charge he had church extensively renovated, the special improvements being re-roofing, frescoing and the addition of a recess to the building. On September 30, 1893, Dr. Kohler relinquished this field and since then, though actively engaged in preaching as opportunity offers, has been without a regular charge. He has served the church in various positions of influence throughout his ministry. From 1870-81 he was a member of the Examining Committee of the Ministerium of Pennsylvania and has served in the same capacity since 1886. He enjoys the distinction also of having been a Director of the Lutheran Theological Seminary of Philadelphia since its inception. He was appointed a member of the English Hymn-Book and Church-Book Committee into which the former was merged. In 1890 the Doctorate of Divinity was conferred upon him by Muhlenberg College, making the sixth of the pastors of the Trappe congregation who received this degree. Dr. Kohler has been industrious also with his pen, and his contributions to various church periodicals have been frequent and meritorious, the best known being "The Episcopate for the Lutheran Church in America" and a history of the New Holland church, which appeared in various numbers of *The Missionary*, published by Dr. William Passavant but long since discontinued. In 1869 the Ordination sermon which Dr. Kohler was appointed to preach at synod in that year was published by request. He has on various other special occasions delivered addresses and sermons, one of the latter being also in print.

Dr. Kohler was married on February 26, 1846, to Louisa A. Baum, of New Berlin, Pennsylvania, who bore him five sons and four daughters, all of whom are living. Two of his sons are in the active ministry of the Church.

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#### REV. OLIVER PETER SMITH.

Oliver Peter, son of Frederick and Mary Smith, was born at Tripoli, Lehigh County, Pennsylvania, September 4, 1848, and is the youngest of eight children. He received his first instruction from his father, who was then a teacher in the public school of that place, and at the age of



ten his brother Theodore became his tutor. He prepared for college in the Allentown Collegiate Institute and Military Academy, entered Muhlenberg College in the Fall of 1868 and graduated in 1871. For one year while at college he was engaged by the school board of Allentown as instructor of German in the public schools. After graduating from the Lutheran Theological Seminary, Philadelphia, in 1874, he was ordained to the ministry at Lancaster on June 3d. On the Sunday following his ordination he was installed as pastor of the Trappe charge and served until 1889, when he became Dr. B. M. Schmucker's successor as pastor of the church of the Transfiguration in Pottstown where he continues vigorously to prosecute his pastoral labors. During his pastorate at Trappe, where he also served in the capacity of German Professor in Washington Hall Institute, the church was remodeled at a cost of \$7000, a new union church built at Limerick at a cost of \$10,000 and a Lutheran church at Schwenksville costing about \$15,000. Since he has been pastor at Pottstown the church has been remodeled, the church property much improved and a fine parsonage erected. He was president of the first district Conference of the Ministerium of Pennsylvania, 1890-92, and for a number of years has been a member of the Board of Directors of the Theological Seminary, Mt. Airy, Philadelphia, serving for a time as secretary.

He was married June 23, 1874, to Laura Affie Barnes, daughter of Ezra R. Barnes, Esq., of Bridgeport, Connecticut. She died June 30, 1884, and left him no children. Rev. Smith was again married on October 21, 1886, to Mary Matilda Hobson, and they are now the happy parents of two prospective candidates for the ministry. "The subject of this sketch uses the English and German language with equal ease and fluency, which gives him the qualification for distinguished usefulness in his church. His style in the pulpit is free and earnest accompanied with great force. When preparing his sermons he draws them up with great care in manuscript form, but never uses a note in the pulpit, which makes him especially popular as a speaker."<sup>110</sup>

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(110) Hist. of Mont. Co., p. 1060.





## ADDITIONAL SKETCHES.



It is interesting to remember that the distinguished patriarch of the Lutheran Church in America was the head also of a distinguished family. As most of Muhlenberg's children spent their early years at Trappe, as two of his sons for a time sustained pastoral relations to the congregation as assistants to their father, and as several of his children have here found their last resting place, it will not be without pertinency and interest to add some further biographical account of the family.

Eight of Henry M. Muhlenberg's eleven children were born at Trappe, and the remaining three at Philadelphia. Three, John Charles, born November 18, 1760; Catherine Salome, born April 18, 1764 and Emanuel Samuel, born July 11, 1769, died in infancy, and John Enoch Samuel, born August 21, 1758, died in early childhood at the age of six years on February 16, 1764.

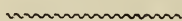
**GEN. JOHN PETER GABRIEL MUHLENBERG.**

Peter Muhlenberg—as the first-born son of Henry Melchior and Anna Maria Muhlenberg always abbreviated his autograph—was born at Trappe, October 1, 1746. After a preliminary school training at Trappe, and a few years at the Philadelphia academy, he with his two younger brothers was sent to Halle on April 27, 1763, to be educated and prepared for the ministry. In a letter to the Halle authorities the father stated that Peter's chief fault was his fondness for hunting and fishing, and advised, that if Peter should not prove tractable, he should be sent to a well disciplined garrison town where he might “obey the drum if he would not follow the Spirit of God.” After some time, as the Halle discipline and the close application proved irksome, he was apprenticed to a druggist at Lübeck for a term of six years, but being soon disgusted with the limited opportunities of his apprenticeship, he took sudden leave of his employer, enlisted in a company of dragoons passing through the town, and was soon engaged as secretary of the regiment. After his discharge had been obtained by a British colonel who had formed Muhlenberg's acquaintance some years before in America, Peter with his

rescuer returned to his native land in 1766. In obedience to his father's wish and to a great extent owing to the happy influence of Provost Dr. Wrangel, who personally conducted his theological studies, he gave himself seriously to the work of preparing for the ministry. Examined June 20, 1769, he was licensed to serve the New Germantown and Bedminster, N. J., congregations, where he had already for some time acted as his father's substitute. While here he married Anna Barbara Meyer, of Philadelphia, on November 6, 1770. Resigning his charge to accept a call to Woodstock, Virginia, where the state laws required Episcopal ordination to enable a minister legally to discharge all the functions of his office, to "perform marriage ceremonies" and "enforce the payment of tithes," he set sail for England March 2, 1772, was ordained a priest in the King's chapel in London April 21st, and upon his return in the Fall entered upon his pastoral duties in his new charge. It is said that for recreation he occasionally indulged in the sports of the field and at times hunted in company with Washington, who, skilled marksman as he was admitted that he was outmatched by the Lutheran pastor.

Throughout the exciting preliminaries of the Revolution and the war itself he took a conspicuous and distinguished part. Elected a member of the House of Burgesses, and a delegate to the state convention in 1774 where he became an ardent supporter of Patrick Henry, he in December of the following year was appointed colonel of the eighth regiment of the state militia,—his appointment being strongly urged by Washington and Henry. When a short time afterward he concluded his farewell sermon to his people with the memorable words, "there is a time to preach and a time to pray; there is also a time to fight and that time has now come," he threw aside his gown and stood before his awed congregation girded in his colonel's uniform. He was actively engaged in the battles of Sullivan's Island, Brandywine, Germantown, Monmouth Court-house, Stony Point and Yorktown. On February 21, 1776, he was appointed a Brigadier-general and on September 30, 1783, Congress recognized his efficient and heroic service by advancing him to the rank of Major-general. Whilst the army was in Winter quarters at Valley Forge he frequently visited his father at Trappe, spending the night with him and returning to camp in the morning. But when his movements were reported to the enemy, a carefully arranged plan was made to capture him from which only the fleetness of his horse enabled him to escape. In 1784 he journeyed to Ohio to locate lands received for service during the war, with the intention of subsequently settling there, but his call to civil responsibility frustrated the plan. Under Benj. Franklin's presidency of Penna., he was elected in the Fall of 1785 as Vice President,

and re-elected until 1788. In December of this year he became a member of the first congress under the new constitution and was returned to the third congress in 1793. On February 18, 1801, he was elected a member of the United States senate, but after a few months resigned and accepted from President Jefferson the appointment of Supervisor of the Internal revenue of Pa. In July, 1802, he was appointed Collector of the Port of Phila., retaining the position until his death, which occurred at Phila., October 1, 1807. Two sons, Peter, a major in the war of 1812, and Francis, congressman from Ohio, and one daughter survived him. He was buried beside his father in the grave-yard of the Old Trappe Church. General Peter Muhlenberg was "tall in person, very active in body and of undaunted heroism. His coolness and determination made him one of the men on whom Gen. Washington relied for success." "He was brave and generous to a fault, cool in danger, sound in judgment, indifferent to fame, zealous in duty,—these were his distinguishing traits as a soldier."<sup>111</sup> He was one of the two most distinguished soldiers of Pennsylvania, whose statues were placed in the Capitol at Washington.



#### HON. FREDERICK AUGUSTUS CONRAD MUHLENBERG.

Born on the evening of January 1, 1750, baptized January 15th, the second son of the Patriarch received the name of Frederick Augustus Conrad in honor of his grandfather Conrad Weiser, and of Drs. Frederick M. Ziegenhagen and G. Augustus Francke, sponsors. After receiving a six years' classical and theological training at Halle, and a course also in vocal and instrumental music, he with his brother Henry Ernest at the meeting of the Ministerium at Reading, 1770, passed a highly creditable examination, conducted in Latin by Rev. J. L. Voigt, and was there ordained on October 25th. After serving a few years as assistant to Rev. C. E. Schultze, at Tulpehocken, Schaeffertown and Lebanon, he became the successful and highly esteemed pastor of Christ's church, New York, 1773-6. To him belongs the honor of having made the first movement toward the organization of a Synod in New York,—a movement which was however not consummated until 1786 by Dr. Kunze. Upon the entrance of British troops into New York in 1776, he was compelled to leave the city because of his ardent espousal of the patriot cause, removed to his father at Trappe, and in the following year settled at New Hanover, assisting his father in his charge and soon extending his pastoral labors to Oley, New Goshenhoppen and Reading. Yielding to the

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(111) Life of Major-General Peter Muhlenberg, by Henry A. Muhlenberg, p. 333.

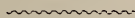
*First husband of Mrs. George Washington*



pressure brought to bear upon him, chiefly by his German friends, he resigned the pulpit for the forum, being appointed to fill a vacancy in the Continental Congress, March 2, 1779, and elected for the full term on November 12th. The following year he was elected a representative of Philadelphia in the State Assembly over which he presided for two terms. In 1783 a resumption of pastoral work was contemplated, but before the plan of sending him to Ebenezer could mature, he was elected to the Board of Censors of Pennsylvania and chosen its president. Resigning the position of Justice of the Peace and Judge of Montgomery County after a few months incumbency in 1784, he served as Register of Wills until January 14, 1789. Under the federal constitution, adopted by the State Assembly December 13, 1787, when he again served as president, he was elected and three times re-elected to the House of Representatives, and as speaker of the first and third houses presided with dignity and marked ability. His casting vote, April 29, 1796, in the noted Jay Treaty with England, deserves to be specially mentioned as having in all probability averted another war. In 1798 his political activity ceased, and after filling a short appointment as Receiver General of the Land Office in 1800, he retired the same year to Lancaster, where he died, June 4, 1801. He was married to Catherine Schaefer, daughter of one of the elders of the Philadelphia congregation. Six of his children survived him.

He was president of the German Society of Pennsylvania from 1790-1797, and was also a trustee of the University of Pennsylvania. He was twice a candidate for governor of Pennsylvania, 1793 and 1796, but the majority was on the other side.

Hon. F. A. C. Muhlenberg was a man of high attainments and unimpeachable integrity, whose sterling character, admirable self-command and correct judgment specially qualified him for the presiding chair, which he so frequently and ably filled.



#### REV. GOTTHILF HENRY ERNEST MUHLENBERG, D. D.

The Patriarch's youngest son was born at Trappe, November 17, 1753. At the age of ten he was sent to Halle with his two brothers. The latter proceeded directly to Halle, but Henry under the care of an attendant was sent to Eimbeck to visit the home of his father. Abandoned by his faithless guide, he continued his journey alone and on foot, and as he approached the town, fatigued, hungry and despairing, a good Samar-



itan kindly took him on his back and carried him the remaining distance, charming away the lad's troubles by his entertaining stories.

After a six years' thorough course at Halle, where his talents and diligence placed him at the head of his class, he returned to America with his brother Frederick Augustus and future brother-in-law Dr. Kunze, and when only seventeen years old was ordained to the ministry at Reading, October 25, 1770, his marked proficiency disclosed by the synodical examination overcoming any objections against his youthfulness. As assistant to his father he remained at Philadelphia until the occupancy of the city by the British when he was obliged to leave for safety. Under an Indian disguise, robed in a blanket and with a gun on his shoulder, the treachery of a tory innkeeper might have resulted fatally for the young divine had it not been for the opportune warning of a Whig occupant of the inn. He reached New Hanover in safety, and there devoted the time of his enforced leisure chiefly to a vigorous study of botany, until the withdrawal of the British troops at length permitted him to return.

Early in 1779, after his brother Frederick Augustus had entered the political arena, Henry succeeded him at New Hanover, remaining only until the following year when he was called to Lancaster as Dr. Helmuth's successor. After a most diligent, faithful and successful pastorate of thirty-five years, winning the deepest attachment of his people, the universal esteem of his brethren in the ministry, and the admiring recognition of the world of letters, he succumbed to a stroke of apoplexy, and with his Bible clasped closely to his breast, gently breathed his last on May 23, 1815, in his sixty-second year. He was buried at Lancaster, Dr. Helmuth preaching the sermon at the funeral from *Heb. 13 : 7*.

He was a thorough theologian, an eminent scholar and specially distinguished as a botanist, whose contributions to botanical literature gave him an international reputation and are still in authority. He published "*Rede bei der Einweihung des Franklin Collegiums, 1788*;" "*Catalogus Plantarum Amer. Septent, 1813*;" "*English and German Lexicon and Grammar, 1812*;" "*Descriptio Uberior Graminum, 1816*," and left in manuscript "*Flora Lancastriensis*." His herbarium was purchased and is preserved by the American Philosophical Society. In 1780 the University of Pennsylvania conferred upon him the degree of A. M., and a few years later the Doctorate of Divinity. On January 22, 1785,<sup>112</sup> he was elected to membership in the American Philosophical Society, in 1798 in the *Naturforschender Freunde* of Berlin, in 1802 in the Philosophical and Physical Society of Göttingen and in other Associations in Germany, Sweden and elsewhere. He conducted a large correspondence with distin-

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(112) On the same date General Kosciuszko, William Herschel, James Madison and Thomas Paine were also elected members.

guished men of science of all lands, including among the rest the eminent naturalist Alexander von Humboldt.

Dr. Henry E. Muhlenberg "was of medium height, of a florid complexion, a robust frame and remarkable physical strength." He was a great pedestrian, frequently making trips to Philadelphia and other places at considerable distance almost without fatigue. He was an earnest and able preacher, delivering his sermons from notes written in a clear but minute hand on narrow slips of paper, many hundreds of which are in possession of his grandson, Dr. F. A. Muhlenberg of Reading. His practical course at Halle in vocal and instrumental music, and in the science of medicine, stood him in good stead throughout his ministry. For the advance he made in the science of botany, Dr. Baldwin declares that he is worthy of the title of the American Linnaeus.

He was married in 1774 to Catherine, daughter of Philip Hall of Philadelphia. Two of his sons attained distinction, Hon. Henry Augustus Muhlenberg, D. D.<sup>113</sup> (University of Pennsylvania, 1824), and Fred. A. Muhlenberg, M. D., of Lancaster, father of Rev. F. A. Muhlenberg, D. D., of Reading.

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### REV. CHRISTOPHER EMANUEL SCHULTZE.

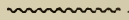
EVE ELIZABETH, eldest daughter of H. M. Muhlenberg, born at Trappe, Jan'y 9, 1748, was married to Rev. Christopher Emanuel Schultze, Sept. 23, 1766, by Provost Wrangel. Schultze was born at Probstzell, Saxony, January 25, 1740. He received his education at Halle, and taught in the institutions there for several years. Called at length to the Pennsylvania field to fill the vacancy caused by the death of Handschuh, he was ordained at Wernigerode in the Summer 1765, and reached Philadelphia October 24th. The general call was ratified by a formal and unanimous election as second pastor of the Philadelphia congregation on October 27th. With a decided preference for the country, he accepted a call to Tulpehocken in 1771 as successor to J. N. Kurtz. In 1784, when Dr. Kunze was called to New York, the Philadelphia congregation endeavored again to secure Schultze's pastoral service, but fearing he might not be equal to the responsibilities of the city charge, though well qualified for the work, and being in a poor state of health at the time, he declined the call. After a richly blessed pastorate of thirty-eight years at Tulpehocken and neighboring stations, he died March 9, 1809, in the

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(113) The three inter-paged volumes of his Hebrew Bible, (now in possession of the editor), containing his discriminating annotations, chiefly in Latin, bear testimony to his scholarly attainments.

sixty-ninth year of his age, the death of his wife a few months before probably hastening his end. Rev. Dr. Lochman preached the sermon at the funeral.

In personal appearance, Rev. Schultze was tall, robust, and of a commanding and dignified presence. He was a faithful, laborious, conscientious pastor, an earnest and acceptable preacher of the Word and specially distinguished for his superiority in catechetical instruction. He was a man of pure and stainless character, of fervent piety, and loved and venerated by all his brethren. For a number of years he was president of synod and at the time of his death its senior. Part of his library was presented to Pennsylvania College by his heirs. Four of his nine children survived him. One of his sons, John Andrew Melchior, who had entered the ministry and abandoned it because of physical infirmity, became a member of the State legislature in 1806, and was twice elected governor of Pennsylvania (1823-29).



#### REV. JOHN CHRISTOPHER KUNZE, D. D.

Margretha Henrietta Muhlenberg—a namesake of her grandmother, Margretha Weiser, and of Henrietta Francke, wife of the eminent professor at Halle—born at Trappe, September 17, 1751, was married in the Summer of 1771 to Rev. J. C. Kunze, “one of the greatest and best men of his age.” He was born at Artern, near Mansfeld, Saxony, August 5, 1744. After a preparatory course at Halle, Rosleben and Merseberg, he studied theology for three years at Leipsic University; taught for three years in the classical school of Klosterbergen, and served a year as inspector of the orphanage at Greitz. Called as the third pastor of the Philadelphia congregations by the Halle faculty, he was ordained at Wernigerode, and with the two younger sons of Muhlenberg, left Halle, May 5, 1770, for his appointed field. Arriving at New York, September 22nd, he declined the offered position of assistant pastor of Christ’s church, and adhering to the terms of his call, began his pastoral work in Philadelphia.

His remarkable prescience and deep insight into the needs of the Church soon distinguished him as an enthusiastic advocate of the establishment of a theological seminary and of the introduction of English services. The school of theology, which he succeeded in founding, enjoyed only a transient success and existence, whilst his ardent and persistent advocacy of English services—revealing a farsightedness in striking contrast to the prejudice and constricted vision of most of his clerical contemporaries—for a time alienated his colleague Dr. Helmuth, so that



in 1784, after a pastorate of fourteen years, preferring peace to useless contention, he resigned and accepted a call to Christ's church, New York. Here he spent the remainder of his ministry, uniting the Lutherans of the city and building up a strong congregation. In 1786 he organized the New York Ministerium with three clergymen and two laymen. During his Philadelphia pastorate he held the German professorship in the University of Penna. from 1780 to '84, and in New York was elected to the chair of Oriental languages in Columbia College; but as there was a dearth here of both students and salary he resigned in 1787. Five years later he resumed his professorship for three years more and served as trustee of the institution until his death, which resulted from pulmonary disease, July 24, 1807, in his sixty-fourth year. Rev. Wm. Runkel, Reformed clergyman, preached the sermon at his funeral, taking *Daniel 12: 3*, as his text.<sup>114</sup> His wife and four daughters survived him.

Dr. Kunze was admittedly one of the most eminent scholars of his day, ranking as a specialist in the departments of Oriental literature and astronomy. He was the author of a concise history of the Lutheran Church, a small volume of poetry entitled "Something for the understanding and the heart," an English Lutheran hymn book, with catechism, prayers and liturgy, a short method for calculating the Eclipse of June 16, 1806, a brief Hebrew Grammar and a number of pamphlets. For a time he edited a German periodical<sup>115</sup> with Dr. Helmuth as associate editor. The University of Penna. recognized his theological attainments by conferring upon him the degree of Doctor of Divinity in 1783. In 1779 he, together with Thomas Jefferson, Anthony Wayne and George Washington, was elected a member of the American Philosophical Soci-

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(114) His tomb-stone bears the following epitaph in German: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.' To the memory of their never-to-be-forgotten pastor, John Christopher Kunze, D. D., professor of the Oriental languages, senior of the Lutheran clergy in the State of New York, this stone is dedicated by the people of his late charge, in testimony of their veneration and love. He was born in the year 1744 and fell asleep 24th July, 1807, in the sixty-fourth year of his age. Here lies a servant of the Lord who loved his Saviour, was faithful to the grave, and gathered many souls. Think, therefore, to your solace, ye who mourn his death, we shall find him with our Jesus." At the request of his widow, Hon. Samuel L. Mitchell, M. D., wrote the following epitaph which was, however, not used, as the vestry of Dr. Kunze's congregation preferred a German inscription: "Johannes Christophorus Kunze, sacro-sanctae theologiae doctor, ad aeternae regna salutis redibat, die 24, Julii 1807, aetatis annum 64 um. agens. Ille, dum inter mortales versaretur, munera fecit professoris historiae ecclesiasticae atque literarum orientalium in collegio Columbiano; necnon clericis Lutheranis intra rempublicam, Novum Eboracum praefuit; index locuplex rerum biblicarum; fidei christianae decus et tutamen. Coetus fidelium, quibus evangelium exponere laborabat, monumentum amoris accommemorationis poni curat." (Alden's Amer. Epitaphs. Pentade I, Vol. V, p. 260).

(115). "Gemeinnützige Philadelphische Correspondenz." It was published every Wednesday "for two hard dollars a year." The first number was issued May 21, 1781.



ety. He was also a member of the Society for Useful Knowledge, the German Benevolent Society of Penna., and of the New York German Society. When Congress met in New York in 1785, he was appointed German Interpreter.

"Dr. Kunze was not above medium height, rather stout, and never rapid in his movements. He mingled little with society, and the time not demanded for pastoral work was devoted to his books. As a preacher he was distinguished rather for richness and comprehensiveness of thought than for a highly attractive manner. His voice was feeble, and he had little or no gesture, and yet there was an earnestness and fearlessness in his manner that showed that his heart was in his work. After a few rather unsuccessful attempts to preach English he confined himself to his native tongue."

Dr. Samuel Miller paid the following generous and just tribute to his scholarship. "The various requirements of this gentleman, and particularly his Oriental learning, have long rendered him an ornament of the American Republic of letters. He has probably done more than any individual now living to promote a taste for Hebrew literature among those intended for the clerical profession in the United States, and . . . is doubtless entitled to the character of a benefactor of the American churches."<sup>116</sup>

MARY CATHERINE MUHLENBERG, born at Trappe, Nov. 5, 1756, married General Francis Swaine, the first President of the Bank of Montgomery County, and sheriff of the county. She, together with her husband, lies buried in the Trappe Lutheran grave-yard. The marble slab over her grave bears the following expressive epitaph:

An affectionate wife—indulgent parent,  
and sympathizing friend;  
Of mild and gentle manners, and of a  
feeling and benevolent heart.  
She lived tenderly beloved and died  
deeply lamented.

MARY SALOME MUHLENBERG, the Patriarch's youngest daughter, born at Philadelphia, July 13, 1766, married Mr. Matthias Richards in 1782. She was the mother of Rev. J. W. Richards, D. D., whose son, Prof. M. H. Richards, D. D. of Muhlenberg College, Allentown, and grandson, Rev. J. W. Richards of Lancaster, are actively and successfully engaged in the service of the Church.

# Appendix.



PASSPORT TO MISSIONARIES, 1774.<sup>117</sup>

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1.—See p. 123. Cf. *fac. sim.* facing p. 160.—The Honorable John Penn, Esquire, Governor and Commander in Chief of the Province of Pennsylvania and counties of Newcastle, Kent and Sussex upon Delaware. To all whom these presents shall come Greeting :

Whereas the Reverend Mr. Muhlenberg, First Minister of the Protestant Lutheran Churches in the City of Philadelphia, hath laid before me letters signed by the Reverend Michael Ziegenhagen, his Majestie's Chaplain in the German Chapel of St. James's in London and also by the Reverend August Wresperger Rector of the Lutheran Church at Augsburg, wrote at the Instance & by the Approbation of the very Reverend Anastasius Frelinghausen and Frederick Schultz, Professor of Divinity at Hall in Saxony, setting forth that they being Members of the Honorable and Venerable Society established in London for the Promoting Christian Knowledge have been requested by said Society to solicit him the said Mr. Muhlenberg to take a Journey thro' the English Colonies, as low down as Georgia, where there have been any Settlements or Congregations of German Reformed Lutheran Protestants.

And whereas the said Ministers in their said capacity have given him the said Mr. Muhlenberg, full Power to enquire of & examine into the present State and Condition of the Said German Reformed Lutheran Congregations, to preach & do all sorts of religious Duties amongst them to settle all differences if any have arisen between Ministers and People ; to observe what places are without Ministers ; and Finally to do all & everything in his power to promote the welfare of the said Congregations, ordering him to make report of all that he does to them that they may consult in that manner the Professors of the Lutheran Reformed Religion in the English Colonies can best be assisted.

And whereas the said Reverend Mr. Henry Muhlenberg hath in obedience to said Letters, proposed to undertake the said General Visitation of ye Lutheran Congregations as far as the Colony of Georgia, and hath requested me to give him my Passport and Letters recommendatory, I do therefore from the Character of the said Mr. Muhlenberg which is well known to me to be in all respects answerable to the Trust reposed in him by the Letters of the very Reverend Ministers whose Names are



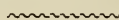
above set forth, not only grant unto him my permission to pass unmo-  
lest within the Limits of this Government, but also do earnestly, affec-  
tionately, recommend him to, and desire all Governors, Magistrates,  
Officers and Others whom it may concern within the several Governments  
thro which he may pass to grant him their Safe Conduct and Protection,  
and afford him all kinds of Assistance and other good Offices—

Given under my Hand and Seal at Arms at Philadelphia, the 22d  
Day of August, in the Year of our Lord One Thousand Seven Hundred  
and seventy four.

JOHN PENN

By His Honor's Command

J. SHIPPEN, JUN.', Sec'y.



REV. HENRY MUHLENBERG TO REV. RICHARD PETERS,

1756.<sup>118</sup>

2.—See pp. 49 and 125.—REVEREND SIR,

Having the honor to be in Your Company together with Mr.  
Acrelius, etc., on the Evening of October 31st, a. c., and hearing you  
argue about Substantial Points of real Religion, I perceived something  
(quoique Sans Comparison) that made me think like the Queen of Sheba.  
I of Kings. Cap. 10, v. 7: "Howbeit I believed not the words, until I  
came, and mine eyes had seen it: and, behold, the half was not told me:  
thy wisdom and prosperity exceedeth the fame which I heard."<sup>119</sup>

And finding you, Reverend Sir, a downright Patriot of the Ch. Ch.,  
a Fervent Wellwisher to Zion, and affected Mourner of its Breaches and  
agonizing Condition, I cannot Comprehend how your Conscience can  
acquiesce any longer in a Foreign Station, tho' of very high Importance  
yet as it seems inconvenient for properly laying out the peculiar and  
egregious Talents intrusted to You by the Eternal Sovereign for Trading,  
Gain and Usury, and so highly necessary for the Church of Christ,  
which in the approaching evil days, has and shall have to wrestle not  
only against Flesh and Blood but even against Principalities, Powers and  
Rulers of the darkness and Spiritual Wickedness in high places, etc.

Please to impute, Reverend Sir, this my humble Sentiment not unto

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(118) Pennsylvania Archives, 1st Ser., Vol. III, p. 80. Beyond the interesting character of the contents, evidencing the courteous frankness of Muhlenberg's friendship, his judicious tact and the unhesitating performance of what he conceived to be his duty, this letter is of special interest as revealing his command and style of English in a composition which is one of the very few in English that have been preserved.

(119) The letter quotes the Hebrew original.

Presumption, but rather to Simplicity of Heart and pardon my Boldness ! What and where shall be the Reward for the innumerable Labours you have done night and day and the heavy Burdens you have borne so many Years hence in Your important Station ! A pacified God in Christ, abounding in Mercy and Goodness, will surely reward even a Cup of cold Water, but the World, yea even the politest part of it, is neither able nor willing to reward any Service, no she finds rather faults with the most honest and sincere Labours and Intentions, and gives at last "*Stercus pro Solatio.*" There was found in a City a poor wise Man, and He by his Wisdom delivered the City ; yet no Man remembered that same poor Man. Then said I Wisdom is better than Strength : Nevertheless the poor Man's Wisdom is despised, and his Words are not heard. Give me Leave, Reverend Sir, You know the in and outward Situation and Condition of State and Church in America exactly, yea better than any Person of what Rank or Orders soever. You have candidly employed and spent the Flower of your Vitals for rendering the state of Pa. flourishing and happy as much as possible, and don't you think it your incumbent duty now, to Sacrifice and dedicate your Catholick Spirit, together with all the Faculties and intrusted uncommon Talents and Gifts, which have been, as it were, dormant to act the more vigorous in the Eleventh Hour, for the only use and Benefit of God's Vineyard or Christ's Church, in the present critical and dangerous Situation ? I cannot but think, according to my humble Opinion, that you are the best and fittest Instrument to bring, by the concurring Grace and Assistance of God, real Religion into a better Sway and a happy Union among Parties and divers Nations to pass, for the Glory of Christ, the Encrease of his Church and the Salvation of many thousand Souls in the American Empire or Wilderness ! As poor and unworthy I am I might perhaps lend a Hand in some Measure to your Directions concerning my poor Nation, which is scattered throughout America, like Sheep without true Shepherds ; and if there is not done anything in due Time by true Patriots, who have the real Wellfare of Church and State at Heart, and enjoy Ability to pursue proper Means, Atheism, Naturalism, Enthusiasm, Superstition, Divisions, Disloyalty and Confusion, may surely become past mending. *Sapienti sat.* Every party encreases, but the Ch. ch. is left in too many places destitute, not for want of a happy Constitution, privileges and Means of Grace, but pray ye therefore the Lord of the Harvest that He will Send forth Labourers into His Harvest ! *Matth. 9, 37, 37, 38.*

I am sure, Reverend Sir, it is Your hearty Desire that the most adorable Name of Jehova in Christ might be hallowed, His Kingdom promoted, and his most gracious Will be done on Earth in general, and especially in our American part as it is in Heaven ! And since you are

egregiously entrusted with Talents concerning these Objects of the highest and everlasting Importance, walk therefore while you have the Light ! for in the Death there is no Remembrance—who shall give thanks in the Grave? Pardon my Boldness, and give me Leave to remain

Reverened Sir,

Your most obedient Servant,

HENRY MUHLENBERG.

Providence, Dec. 6, 1756.

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